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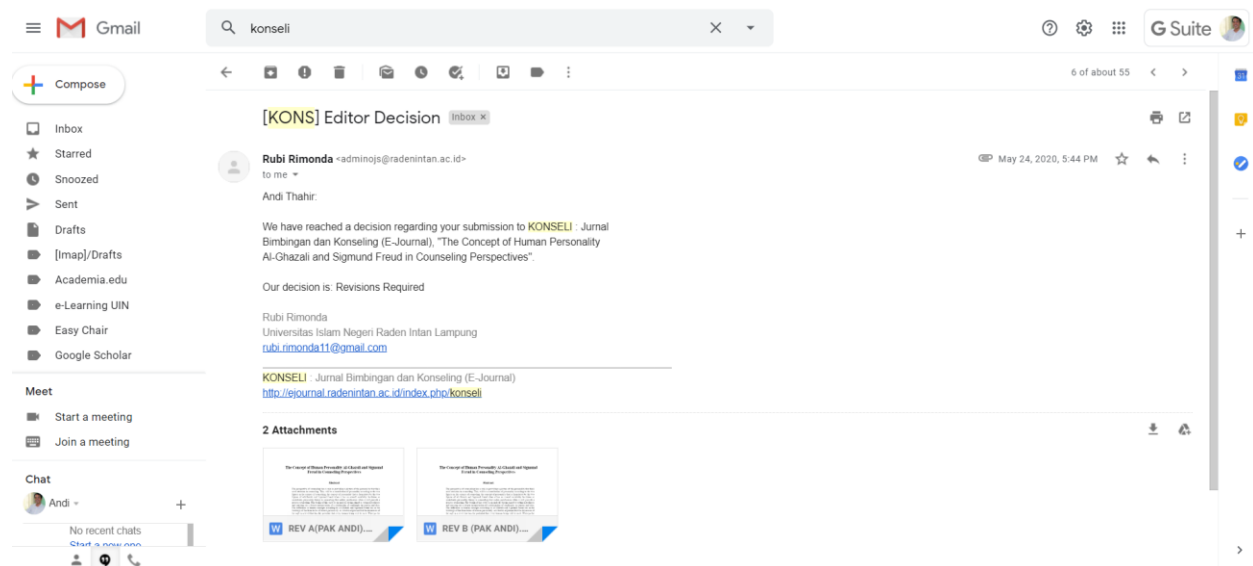
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# The Concept of Human Personality Al-Ghazali and Sigmund Freud in Counseling Perspectives

## Abstract

The perspective of counseling has a role in providing a picture of the personality that feels need attention in counseling. This, will be a contribution of personality according to the two figures in the science of counseling, the concept of personality that is formulated by the two figures of Al-Ghazali and Sigmund Freud when it has an overall suitability facilitates or contributes personality theory to counseling that makes justification when it will provide a process counseling. The design of this study is an analytic design aimed at testing hypotheses and carrying out a deeper interpretation of a relationship of conformity in content and data. The difference in human concepts according to Al-Ghazali and Sigmund Freud lies in the workings of the three terms of human personality. Al-Ghazali explained that the dimension of the *nafs* is a level that has the potential that every human being will be in it. Whereas the concept of the structure of the human personality that has been explained according to Freud, that is, the three systems are interrelated and controlled by the ego as a controller for deciding a human behavior and personality.

## Introduction

Human concepts occupy a central point in a system of thought. The importance of this is evidenced from each thinking construct of a thinker. Affirms R.G Collingwood, because human nature is a knowing subject. Therefore, the concept of a human being is important not only for the knowledge of that human being, but rather as a condition of both critical justification and an absolute basis for knowledge that is specifically human: passive and active intellect. Two characteristics of the intellect make a person perform abstractions, capture, or understand general things that are universal, consider, and remember.

This is what makes it a target for thinkers to know both outside and inside. And, as the lighters of the birth of thinkers and disciplines that specifically study about humans, such as psychology. Psychology as a scientific discipline that studies human beings integrally, has a long history in its development. The first period in the history of Western Psychology that put psychology as science began around 1879 when Wilhelm Wundt from the University of Leipzig in Germany established a laboratory to analyze human and animal behavior through experimental methods. Then what about Islamic civilization? The Islamic figure known as the foundation of experimental psychology is Abu Ali Muhammad al-Hassan or Ibn Haitham alias Alhazen. Through his book the Book of Optics has applied experimental psychology. In addition, the concept of human personality is of particular concern to thinkers and scientists. Thus, a formulation of meaning from the human personality emerges.

As is known that, in terms of personality is a translation from English; personality. The word personality comes from Latin namely, persona which means the mask used by actors in a game or show. Some psychological or counseling figures are not absent in giving their arguments about human personality, for example, borrowing the words Ludwig Klages, Personality as an innate ability or power as well as talents or a person's basic nature. Furthermore, from the philosophical point of view, opinions are expressed, for example, William Stren who gives an understanding of personality, that is, a multi-unitary unity which is directed towards specific goals and contains individual traits, which are free to determine themselves. While Gordon W. Allport expressed his opinion about personality, namely, "Personality is the dynamic organization within the

individual of those psychophysical systems that determine his unique adjustment to his environment". However, in this research accent is about the concept of human personality from two figures namely, Al-Ghazali and Sigmund Freud.

Al-Ghazali was a great thinker of Islam who lived in 1058-1111 AD, when the atmosphere of thought in the Muslim world showed high development and diversity. He was dubbed as The Proof of Islam (*Hujjatul Islam*), The Ornament of Faith (*Zaini al-Din*) and The Renewer of Religion (Mujaddid) because he had extensive knowledge, his goodness as a scholar, theologian, philosopher, and leading critic and capable of inspire scientists after his death, such as Al-Thus, Ibn Rushd, Ibn Taymiyyah, Ibn Khaldun and others. Seeing Al-Ghazali as seeing an endless vast ocean, this is clearly illustrated by his thought patterns which examine deeply and chronologically a minimum of four disciplines, namely *kalam*, philosophy, mysticism and Sufism in achieving ultimate truth. In addition, his thoughts on theology he earned the title as *Mujaddidul Khamis* in Islam. Zwemmer stated that after the Prophet Muhammad (PBUH) there were two individuals who were so instrumental in upholding Islam: First, Imam Bukhari because of the collection of his hadith; second, Al-Ghazali with his *Ihya*. Indonesian Muslim scholar Nurcholish Madjid doesn't seem to want to be left behind to give a word about this great Islamic thinker, this is written in his paper entitled Al-Ghazali and *Kalam* Science. He stated, "Al-Ghazali has succeeded in creating religious equilibrium in the Muslims who are unmatched in the history of mankind". Then, as Islamic thinkers who are so interested in formulating the concepts of people who are knowledgeable, moral, devoted to Him, and in the context of practicing His commands and avoiding His prohibitions. In looking at humans, Al-Ghazali who lived in the middle ages was inseparable from the general tendencies of his time. This is basically a reference in giving birth to his work. His works in the fields of philosophy and Sufism dealing with humans can be understood that human nature is his soul; the soul is a permanent human identity. The human soul is a substantial immaterial that stands alone, it does not consist of the elements that make it up so that it is eternal and not destroyed.

In the work that becomes the essence during the search for the ultimate truth (*haqqul yaqin*) related to matters of science through the book of Sufism is very famous, namely *Ihya 'Ulumiddin*. The thing contained in the book, Al-Ghazali discusses the essence (essence) of man, namely, *qalb*, spirit, *nafs*, and *aql*. He gives understanding to the term namely:

The heart (*qalb*) has two meanings, first, referring to the physical meaning which is a piece of *shanaubar-shaped* piece of flesh located on the left side of the chest. Second, have an understanding of something that is sensitive, know and know. Knowledge that can be felt *qalb* is an abstract reality, for example, compassion, hatred, joy, sadness, ideas and so on.

The spirit is an astonishing affair, the Rabbani (transcendent) case which weakens most of the functions of the human mind, which stands alone, resides, is impermanent, has the ability to know and at the same time an attempt is made to understand it beyond the permitted portion of knowing its nature.

Soul (*nafs*) is something that has the power to function to gather strength, anger, and lust in humans. The principle which collects the despicable qualities of human beings, and in essence is the existence of man himself. If the *nafs* is in a calm condition, under the command (control) of the self, and / or is not shaken and does not have time to flare up, then all of that is more due to opposition to lust. The *nafs* can be interpreted as a permanent, unchanging human identity, as a substance that stands alone, is not housed and is a place of knowledge originating from the nature of *Malakut* or '*al-amr nature*', which is a form of meaning of a different substance with jism and immaterial nature.

Reason (*Aql*) that the meaning of reason is sometimes mentioned generally, and what is meant by science (knowledge) about the nature of the case. Reason is like the nature of the

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science that resides in the heart. Then, reason is sometimes said specifically. Namely, the effort used in knowing the sciences in question, through a very subtle heart work.

However, in the essence or essence of humanity that has been embodied in his *Ihya* researchers more specifically will investigate *al-Nafs* which becomes an identity of human personality, or better known as *al-Nafs Al-Insaniyah* (Human Soul). Al-Ghazali divides three levels namely, *al-Nafs Ammarah*, *al-Nafs Lawwamah*, and *al-Nafs Muthmai'inah*. The three levels of the human soul are:

*Al-Nafs Ammarah* is a basic impulse in humans to fulfill what they want which collects strength, anger, and lust for humans. Because, the word *al-nafs ammarah* is a principle that collects the despicable qualities of humans.

*Al-Nafs Lawwamah* component whose task is to compromise the drive for self-gratification or lust for norms and at the same time as opponents to it. Because, he (nafs) will oppose the attitude of its owner especially when he (the servant) is negligent from worshiping his Rabb.

*Al-Nafs Muthma'innah* is a *nafs* which is in a calm condition that follows the norms and values and is under (self) control, and / or does not shake or does not fluctuate, then it is more due to opposition to lust, to be called *nafsal-muthma'innah* (calm soul).

The use of these three terms shows that his view of the essence or concept of the human soul is very deep. This can be seen how Al-Ghazali formulated a perfect human being from various of his works. And, as followers of Sufism certainly have differences with the modern psychologists of this century in looking at human personality. This has become so interesting for researchers to review or compare, and do not rule out the possibility of a meeting of ideas about the concept of human personality with one of the great figures of Western scientists who focus their thoughts on humans to psychoanalysis as a discovery that is recognized by the world to date. The figure with the nickname of the father of psychoanalysis, namely Sigmund Freud.

Sigmund Freud occupies an important note as a scientist who influenced the 20th Century because of his thoughts, especially about human concepts. This is in line with the book, Freud: The Most Influential Man of the 20th Century Benjamin Nelson stated "no one can dispute the primacy of his views on humans and the world. No one can doubt their contribution to advancing healing techniques for mental illness. "Later, Sigmund Freud was known as a great neurologist, the greatest expert in Europe on paralysis in children, independently having discovered an anesthetic element from cocaine. Its brilliance in the scientific world, by being able to introduce factors that are completely new to human knowledge; implanting that knowledge into the human mind as evidence. Through his major works such as *The Interpretation of Dreams*, *The Psychopathology of Everyday Life*, *Three Contribution to the Theory of Sex*, *Totem and Taboo*, etc, it becomes a basis in recognizing a work that is useful in human life. Sigmund Freud's thoughts on humans were greatly influenced by 19th century philosophy of determinism and positivism. He considers that human organism as a complex of energy systems that obtain energy from food and use it for human activities themselves.

Happenings of a consistent view of humans became the starting point for the birth of theories about the structure of human personality as the essence or nature of human beings themselves. The analysis is up to the formulation of the terms from these namely, Id (*das Es*), Ego (*das Ich*), and Superego (*das Uberich*). Sigmund Freud himself gives a sense of these three terms namely,

Id (*das Es*) is the oldest personality aspect, the first personality system, existed from birth (maybe even before birth), passed down genetically, directly related to human biological impulses, and as a source / reserve of human energy, so that it is expressed as a bridge

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between biological and psychological aspects of humans. Id works based on primitive principles so that they are chaotic (chaotic, without rules), do not know morals, do not have a sense of right and wrong. The only thing that is known by the id is that the feeling of pleasure is displeased, so it is said that the id works according to the Pleasure Principle.

The ego (*das Ich*) is the "me" or "self" that grew from the id in infancy. In terms of personality that can distinguish between fantasy and reality and be a source for communicating with the outside world. With the ego, individuals can distinguish themselves from the surrounding environment thus forming a core that integrates personality. The ego arises because the needs of the organism require transactions that correspond to objective reality, so it is said that the ego works on the principle of reality (Reality Principle).

Super Ego (*das Uber Ich*) is a moral or ethical part of personality that internalizes social and moral norms. So that it becomes an internal manifestation of the traditional values and ideals of society, as explained by parents to children and implemented by giving them gifts or punishment. And, the work of superego is controlled by moral principles (Morality Principle).

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In concluding the description of the three component systems, it must be remembered that the id, ego, and superego are not seen as carrying on personality. All three are names for various psychological processes that follow the principles of different systems. However, in ordinary circumstances, the principles of this birth do not clash with each other. Instead, they work together like a team governed by ego. Human personality functions as a whole, not as three separate components. Specifically, the three components of personality are interpreted as; The id is the biological aspect, the ego represents the psychological aspect, and the superego is the sociological aspect of the human personality.

In brief, it can be seen that Al-Ghazali and Sigmund Freud have differences in the concept of human personality. Al-Ghazali views humans as more comprehensive and substantive. According to him, looking at humans must be comprehensive, starting from the material structure, up to the immaterial, so that the actual human form is clearly visible. Whereas Sigmund Freud views his concept of personality only from the dominant aspect of heredity so that it will shape from the human personality itself.

In this point, the difference in looking at human personality is clearly seen. Starting with a different era background, then different beliefs. Al-Ghazali who has a Muslim background, always associates the results of his thought with a revelation contained in the holy book Al-Qur'an and Al-Hadith as a guide and basis in stepping for adherents of Islam. On the other hand, Sigmund Freud, who was born a Jew, has a paradigm of thinking that is influenced by the strong anti-Semitic cultural environment in the Austrian Empire.

Then what makes it even more interesting is that factually, Sigmund Freud claims to be an atheist. This is in line with his statement that religious doctrines are illusions, religion carries the consequences of the incompatibility of human instincts with the reality of the world. He emphasized that rationality is the only way to guide science. Thus, the view of the concept of human personality described above will be an interesting difference, between revelation and reason, this is in line with William C. Chittick's statement that Western civilization has a sharp difference in understanding science between a dogma- the dogma of revelation with a rationality or reason.

In this case, more specifically the researcher will be objective about the views about the concept of human personality of these two figures. Because, both must have their advantages and disadvantages in looking at the concept of human personality. In addition, the thing that is no

less important for this research is that it combines the two concepts of human personality. Therefore, this study needs to provide a complete picture based on a comparative analysis between Al-Ghazali and Sigmund Freud, which will later become an integrative conclusion between the two.

However, according to the researchers, the pressure points that made this study measurable and did not widen in the discussion of the need for a review of scientific disciplines in this case namely, counseling. In the perspective of counseling, human personality is seen as a necessity to be an appropriate measure as a process to be categorized that individuals must be given assistance. When individuals in the formation of personality are disrupted, for example, providing assistance through counseling will become a necessity that can provide problem solving, for example, individuals who experience a career problem so as to make the personality that was originally formed disturbed, of course counseling offers problem solving in that regard.

In this study, the perspective of counseling has a role in providing a picture of the personality that feels need attention in counseling. This will be a contribution of personality according to the two figures in the science of counseling, for example, in the division of the soul of Al-Ghazali, namely there are souls of anger, *lawwamah* and *muth'mainnah*, then, Sigmund Freud, namely id, ego, and superego which are conceptual taste researchers have a match in each term, so that the polarization in personality that requires counseling assistance is in it. For example, the tendency of the *ammarah* soul is the despicable nature of human beings who have an sometimes uncontrollable impulse and in their application the individual will tend to be disturbed when the urge is not controlled. Then, when the id masters the individual who has an impulse that must be satisfied but cannot repress this, it will be disrupted by the individual by doing deviant behavior or deeds. In this stage, counseling needs to be given space to be able to provide assistance, for example. While in other terms, researchers feel there will be a match that can be seen through the lens of counseling as a discipline of science.

So, more explicitly, the counseling perspective in this study has a concept that is, the personality that is formulated from the two figures of Al-Ghazali and Sigmund Freud when having a comprehensive suitability facilitates or contributes personality theory to counseling which makes justification when it will provide a counseling process and, as a picture that more generally, the concept of personality according to Sigmund Freud is better known or already has a real contribution to the birth of psychoanalysis, but on the other hand, Al-Ghazali's concept of human personality does not yet have a methodological study that can strengthen the building of theories about humans in a way general that has been described by Al-Ghazali in various of his works. Herein lies the perspective of counseling in looking at humans more specifically to Al-Ghazali's personality theory which needs research in academic terms with various works about humans that are still implied so that it becomes a contribution to counseling science as one of the applied sciences that has very significant developments.

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## Formulation of the problem

The formulation of the problem in this study are as follows:

1. How is the concept of human personality according to Al-Ghazali and Sigmund Freud reviewed in a counseling perspective?

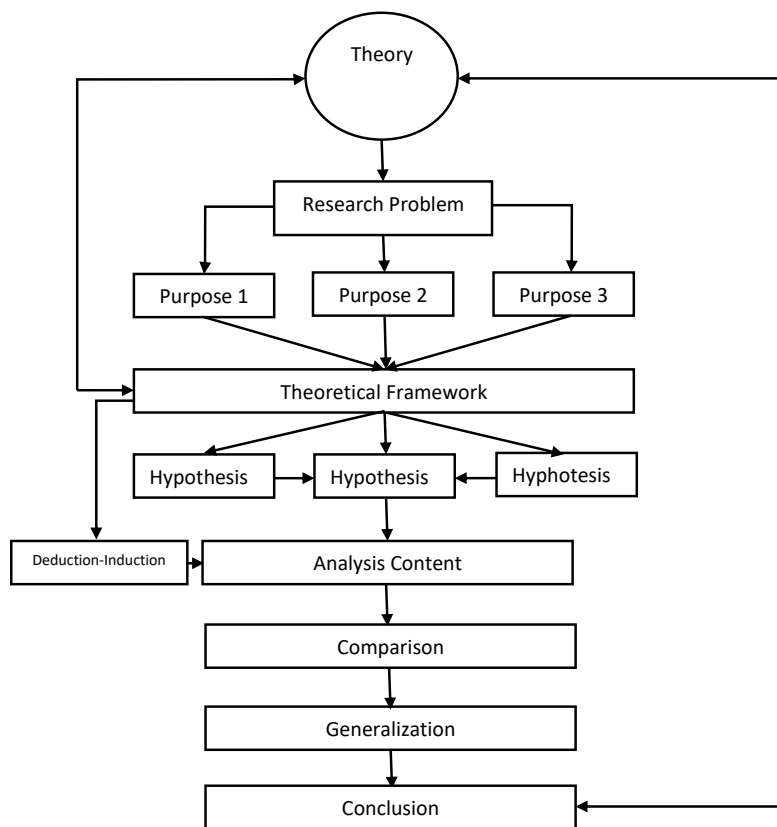
2. What are the differences and similarities or meeting points of the concept of human personality according to Al-Ghazali and Sigmund Freud?

### **Research design**

The design of this study is an analytic design aimed at testing hypotheses and carrying out a deeper interpretation of a relationship of conformity in content and data. Ideally, the analysis design has been done before data collection begins. If the design in formulating a hypothesis is good, then the design of analysis in parallel can be developed from the analysis of formulating the hypothesis. Hypotheses are the starting point of analysis, but imaginative thoughts and original thoughts will appear in the analysis and be adjusted to the available data. Furthermore, researchers will match hypotheses with data, adding less, reducing more. However, the final painting produced by the analysis must resemble the picture depicted by the hypothesis. For this reason, analytical research involves one or more hypotheses. And usually verification is test or prove. The function of theory is as a problem formulation and as an input to prove the problem.

As steps that can be done in conducting this research, it is necessary to have a scheme that regulates the course of research. In this research, the research work leads to verification of a major general theory. In order to make it easier to see this research, the research design in this study the researcher explains in the following scheme:

**Figure 1. Model of the research scheme adapted from M. Nazir and slightly refined to adjust this research.**



In the scheme above, the first pressure point is a discovery of a hypothesis. In this study, the hypothesis is divided into two. In general, namely a relationship and differences of the two concepts of human personality according to the two figures. In this study, what is meant above is appropriate, for this reason the researcher will give an overview of this research hypothesis in a table as follows:

**Tabel 1.** The results of the hypothesis of the human personality concept of Al-Ghazali and Sigmund Freud.

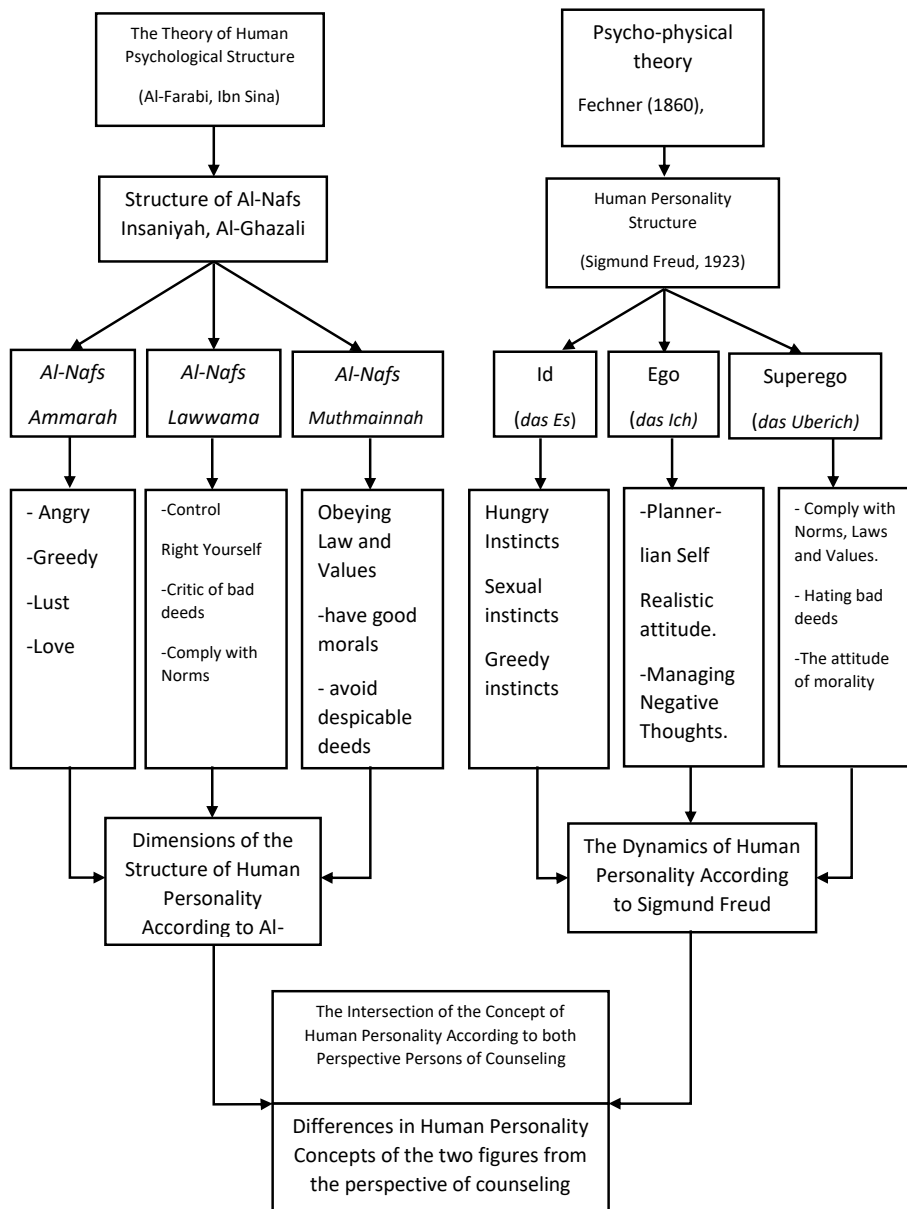
First Hipotesis	<b>Al-Ghazali's nafs dimension, namely ammarah nafs, lawwamah and muthmainnah, has a meaningful relationship or meeting point with the personality structures of Sigmund Freud, id, ego and superego.</b>
Second Hipotesis	The difference in the concept of human personality AL-Ghazali and Sigmund Freud lies in the work of the three personality systems.



### Framework for Thinking

As a framework for thinking that will be the flow of this research, explained in the following chart:

**Figure 2. Skeleton scheme of thinking comparative models.**



## Results and Discussion

### Research result

In this sheet, the previous researchers will present data or theories that are the pressure points of the problem in this study. A qualitative research: especially in literature studies, of course the theory or data of a problem becomes the main source that researchers use namely in the form of a table as follows:

Data	Sumber data
<b>Data Pertama: Dimensi <i>nafs</i> Al-Ghazali</b>	Results and Discussion Research result In this sheet, the previous researchers will present data or theories that are the pressure points of the problem in this study. A qualitative research: especially in literature studies, of course the theory or data of a problem becomes the main source that researchers use namely in the form of a table as follows:
<b>Second data: Structure of Personality Sigmund Freud</b>	The source of Sigmund Freud's theory of the structure of human personality is the reference of Freud's work, A Bit of the History of Psychoanalysis. A work translated by K. Bertens, published by Gramedia. The concept of the structure of the human personality is located on pages 80-99.

Comparative analysis of the concept of human personality Al-Ghazali and Sigmund Freud.

A careful study of personalities built in the philosophy of Al-Ghazali and Freud revealed two types of thought. The first type of thought represented by Al-Ghazali, who put more theological and less attention on human rational elements. The second type of thinking is represented by Sigmund Freud who underlines the rational elements of humanity, but confronts the aspects of the (revelatory) elements.

As explained in the previous chapter, Al-Ghazali takes the basis of his observations of human personality with the content of the revelation of Allah, (al-Qur'an) and sets aside some of the signs in the revelation itself which more or less also puts the same emphasis on the element rational or intellectual human elements. while Freud, although his methodology is rational, is still deeply related to the concept of a belief (socio-religious) in reinforcing theories about his human personality.

This research, shows that the two figures use a different methodological approach. This is perhaps the most striking difference between the philosophy of Al-Ghazali and Sigmund Freud. To distinguish between these conflicting points of view, the researcher would call the Al-Ghazali approach "theological", and Freud's "analytical" approach. In fact, they themselves do not call their methodology this terminology; but from careful study by the way they explain their thought ideas, researchers can conclude further observations in such a way that it will allow us to classify their approaches into two different methods.

First, the researcher intends Al-Ghazali's theological method is an analytical tool that emphasizes the prominent "exceptions" in the law that have been revealed and are the basis of certain laws, which can be done in any type of discourse. So theological method is a procedure that is carried out by making the basis of revelation as a basic measure in making consideration in thinking. Second, Freud's analysis method is a tool that analyzes several functions of the subject matter and separates from each other. In the Freudian perspective, this method is used to critically analyze the functions, roles and limits of our ratios by developing philosophically a clear systematic network of mechanisms of our consciousness.

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In this stage, Al-Ghazali states that humans to choose good deeds from bad ones require al-ta'yid (reinforcement) from God, which is part of 'inayat and taklif from God relating to human actions. Ayat Inayat God is the maintenance of everything that is in the best condition in accordance with His knowledge. Al-Ghazali argues, maintenance is not only general in nature, but also is specific; God directs everyone in their actions. That he saw that maintenance based on 'inayat with human actions in the form of ta'yid. Acts in their form are particular. The Dimension of Revelation is very strong in the role of Al-Ghazali so that his thoughts about the interpretation of ammarah as the nature or actions of humans who have the will for his actions. However, each behavior will still be a strength for each of each in every human being. That way al-iradat and al-qudrat that exist in humans even though it is the forces that remain in humans are the will of God that has been outlined, humans will only live it.

Freud, who was born with the environment of Western philosophy, Greece, of course, uses the ratio as a starting point when going to find something. Freud's analytical approach indeed uses a more approach to the concept in which he himself made himself the object of his research. By taking from terms such as the Greek mythology "Oidipus Kompleks" as having an important role in the formation of "psychological structure" of humans.

In analytical methods, Freud wants to maintain how our ratio actually works. By separating between dogma and knowledge, broadly Freud maintained his rationality as a scientist who demanded that he think scientifically.

## **Al-Ghazali's Personality Theory**

In looking at human personality, Al-Ghazali is not free from revelation or theological sources. Wahyu is Al-Ghazali's initial foundation in giving meaning to something, including human personality. This can be seen from the division of human nafs (self) by referring to al-Qur'an by making the terms al-nafs al-ammarah, al-nafs al-lawwamah and al-nafs al-muthmainnah as representations of the three powers or levels of human personality. In the previous chapter as a whole it has been explained that the three components that exist in every human soul according to Al-Ghazali are a dichotomy that every human being can experience. Next, the researcher will discuss the levels of the nafs to find out how Al-Ghazali explained the three power levels as a way of understanding human personality.

### *Al-Nafs al-Ammarah*

The first level is called Al-Ghazali as the lowest level of human self condition. Conditions which in Al-Ghazali's view are the result of Satan's temptations and changing humans to do evil. One of the reinforcement propositions used in classifying nafs al-ammarah is, Surat Yusuf: 51-53. This foundation of revelation is the basis for Al-Ghazali in classifying human behavior. Where at a certain stage, he assesses the bad deeds as a representation of the error of human behavior described in the revelation. It is clearly illustrated that the human personality according to Al-Ghazali nafs ammarah is a basic urge in humans to fulfill what they want. This impulse in Al-Ghazali's philosophy can be said to have been embedded in every human nafs when it has been blown in the womb, clearly illustrating the story of human life. When humans do bad things, according to Al-Ghazali it's because of a description of the basic attitude of humans.

Furthermore, Al-Ghazali expresses the urge to follow human nature as "heart soldiers". Soldiers in humans are intended to show compatibility for humans in finding things that are suitable for him and also things that are not in accordance with him, as well as how important attitudes and habits he gets in the search for truth and self-satisfaction. The passion or encouragement mentioned by Al-Ghazali above as his analysis of human behavior.

### *Al-Nafs Al-Lawwamah*

In characterizing human personality in the second level, Al-Ghazali uses the nafs lawwamah as an appropriate term in explaining the human soul. This is as a representation of human attitudes in their lives. The current nafs becomes Lawwamah as a human self which ranges from the tendency to ugliness and also remorse when it has committed the act. According to Al-Ghazali, the nafs lawwamah in humans has the potential to exist, because human nature that always expects worldly observance will be a powerful impetus in actualizing human bad deeds. Because, nafs lawwamah is a condition in which the human soul is opposed and can also be slipped on the gratification of human passions.

The nafs lawwamah as its basis, the proposition of Al-Ghazali puts it in (Qur'an 75: 2) which means: "And I swear by the soul (nafs) who is very sorry (himself)". So, the self in this nafs lawwamah is a state of human self that is still in a state of instability, but efforts to oppose bad deeds already exist in the state of the nafs.

### *Al-Nafs Al-Muthmainnah*

The third dimension in the human soul according to Al-Ghazali is the dimension which is the highest state of the nafs. Al-Ghazali mentions that al-nafs al-muthmainnah as a soul that is protected from doubt and evil deeds. In this situation, the human soul can already manage the impulses that lead to bad deeds. Peaceful souls are known in this dimension. Al-Ghazali makes the proposition in the letter ar-Rad [13]: 28 as an argument in determining the typology of human personality or nafs. This is in accordance with the dogmatic ratio used by Al-Ghazali in seeing meaning in understanding the nature of human creation.

This third dimension, as a representation of the state of one's nafs which is able to make him control the drive of evil, and be able to see the ability or the power of good deeds greater. Al-Ghazali makes a basis of will to make a better human personality with good pleasure. The pleasure that arises is the happiness that arises which envelops a human being. The attitude in the nafs muthmainnah is able to obey the laws, norms and values contained in the sociological aspects. The value contained in God's revelation, as a form of personality (self) from the reflection contained in the Qur'an. With tawfiq shows that humans with their minds alone can not know and do good for him. Thus the relationship between the virtues of this tawfiq with the virtues of the soul is inevitable.

The virtues of tawfiq consist of al-hidayat, al-rusyd, al-tasdid, and al-ta'yid. Al-hidayat is the principle of goodness in terms of knowledge. This means that to know the goodness must obtain al-hidayat. Al-Ghazali divides Al-hidayat into three levels. The first, and the lowest level, is knowledge of good or bad through reason or the Apostle. Secondly, is the knowledge of good and bad given by God to humans in certain situations as a result of increasing knowledge and good deeds. The third, and the highest level is the knowledge of good or bad obtained through nur at the level of al-wilayat and al-nubuwwat, which cannot be reached by reason. This shows that, according to him, humans can know the good or bad starting from the lowest level through al-hidayat from God. One thing that attracts attention here is that reason he refers to as a source of knowledge that is both parallel to the level of knowledge obtained by the Apostle, without giving further explanation.

The above are personality dimensions according to Al-Ghazali and how to find out the source of reasoning or dogmatic ratio used by Al-Ghazali in explaining how the classification of human personality is the main source in this study. Furthermore, researchers will try to explain how Freud, taking the source of his personality structure theory, namely, id, ego and superego as an important analysis in the content of this study. As we know, as a person who is anti-certain religious doctrine or atheist, Freud put the theory of human personality, of course, using the ratio in strengthening his theory and experiments so far. So, in the next sheet we will find out how Freud expressed and laid down the theory of the structure of human personality, which until now has become a theory that is used in every opportunity of psychological science in examining human personality.

### **Sigmund Freud's Personality Theory**

Personality in Freud's view has a structure consisting of three elements namely, id, ego and superego. According to him, these three personality systems are interrelated and form a totality. The development of the three elements according to Freud in individuals varies greatly. For some, superego did not develop after childhood; for some people, superego may master personality until people feel guilty and inferior, for some of the rest, ego and superego alternately control personality which causes mood swings and alternating cycles of self-confidence and self-deprecation. In healthy people, the id, ego and superego are well integrated and operate harmoniously with little conflict.

Next, in the discussion of the next sheet, the researcher will classify and explain how the three personality structures according to Freud were formed. As a result of how Freud's reasoning makes this theory of personality a main reference for psychologists, and scientists interested in psychoanalysis. This is a

reinforcement in a psychoanalysis paradigm to be known by people who are new to psychoanalysis. First, researchers will discuss the structure of the first human personality, i.e.

## Id

At the core of the most important personality according to psychoanalysis there is a psychic area called Id. Id is taken from the term from Georg Groddeck (1922) a doctor who was interested in psychoanalysis. Judging from its development id is the oldest part of the personality. Because, id is a very primitive part of the personality that has operated before the baby is in contact with the outside world, it contains all the innate impulses that are not learned which in psychoanalysis is called instinct.

Freud characterized the id as "a crater full of boiling impulses", containing the energy of organic processes from instincts and striving towards a goal: the satisfaction of desires. Id is considered as the main source of physiological energy which is revealed in the impulses of life and impulses to die. The id continues to demand aggressiveness channels that seek pleasure and might be called "animals in humans". The id operates entirely on the unconscious and is not governed by considerations of time, logic, and place. Id contains everything psychologically inherited from birth. Id is a repository of psychic energy and provides all the power to run the other two systems. This is what makes Id the original form of a device called reflection which immediately releases through the motor channels every sensory stimulation that is on it. The formation of the id according to Freud originated from an innate factor before birth or before humans were born. Freud traces the id from a very thorough and in-depth study and observation. Seeing the development of the fetus, the baby that he studied. For example, he gave an example when a baby is hungry, as a matter of course when no food intake enters the stomach, when there is no help from an older person to provide food, then the baby will die. If the food is in accordance with what is eaten by the baby, then the baby will suck, swallow, and digestion reflexes continue to begin and end the tension caused by hunger.

There is no spiritual development if every baby feels the pressure of hunger he is immediately given food and if all the tension that arises in the baby in the same way is alleviated by the joint effort between the care of parents and the reflection in the body. However, despite the great attention of parents, they may not know in advance every baby's wishes and immediately satisfy them. And, with a plan that seeks to exercise discipline, parents create tension and also reduce that tension. The baby will naturally experience a degree of anxiety and agitation. This stage encourages the development of ID.

Besides the sensory and motor system, an individual has an observation system and a memory system. The observation system receives stimulation from its organs and forms a spiritual image. These spiritual images are stored as memories in the memory system. Observation is a spiritual picture of an object, while the shadow of memory is a spiritual picture of an observation. If we look from something in this world, an observation is formed; if it is reminiscent of what we have seen then a kengan is formed.

Freud called the primary process to relieve tranquility by establishing what is called an observational identity. It means that the id considers a memory identical to one's own observations. For id, the memory of food seems to have the same food. In the word lan, the id does not distinguish a subjective memory from an objective observation of the actual object. Freud assumed that all of this was the satisfaction of desires or an experiment in the direction of the satisfaction of desires. Freud has a few more opinions about id. The id is the primary source of spiritual energy and a gathering place for instincts. In Freud's view, the id does not change according to time; it cannot be changed by experience, because it has no connection with the outside world. However, the id can be controlled and monitored by the ego.

Id is not governed by the law of reason or logic, and it has no values, ethics and character. It is only motivated by a judgment, that is, achieving satisfaction for his instinctual desires, according to the pleasure principle. There are only two possibilities in the id process, it is either defused in acting or satisfying the desire, or it succumbs to the influence of the ego, in which case the energy becomes bound rather than appeased immediately.

Freud acknowledged that the id is a hidden and inaccessible part of the personality and that a small portion known about it was obtained as an investigation of the dreams and symptoms of neurological disease. But we can see the id acting if someone does something implantively. Someone who, for example, acts implicitly to throw stones at a window or rape is under the influence of ID. At the same time, someone who wasted a lot of time imagining and moving in the field of ideals was controlled by his id. I don't think I just dream or act.

In Freud's view with reason-ratio-analysis developed in every observation or something regarding the human personality with his observations. This makes a paradigm in determining a theory building developed by Freud. The source of the ratio and analysis is what makes the id as the result of his observations so far.

## Ego

The second in Freud's personality structure is ego. The ego is formed from a spiritual system which is a reciprocal system between a person and the outside world requires a spiritual system. In a person of calm character, the ego is the executor of personality, who controls and governs the id and the superego and maintains with the outside world for the benefit of all personalities and broad needs. If the ego does it wisely, there will be harmony and harmony. Even if the ego succumbs or gives up on the id, to the superego there will be irregularities and disorder.

In Freud's view, the ego plays a very important role in the survival of the other two systems. This is an assumption from Freud that the ego, like a counterweight between the two terms, can be a rudder in running a car. The ego through a secondary process separates the subjective world of mind from the objective reality world. The secondary process does not make mistakes as is done by the primary process, is: assume the picture of an object as the object itself. According to Freud, the ego is formed from the results of mutual influence and the environment, the lines of development are influenced by heredity and are guided by natural growth processes, this means that everyone has the potential to be innate to think and use his mind.

The implementation of this potential is achieved through experience, training and education. Every formal education, for example, has the main goal to teach humans how to think more precisely. Thinking correctly means the ability to arrive at truth, in the sense of the word that truth is considered to be something that exists. The ego is present as part of an organized id and to advance the goals of the id, not to disappoint it and all its power from the id. Its main role is to mediate the instinctual needs of the organism and the needs of the surrounding environment. The very important goal is to preserve the life of the individual. Furthermore, age becomes a benchmark of psychological maturity that will help the ego to control id perfectly.

Freud formulated with the ego based on his observations of the changes that occur in every phase of human life. Ego means a control that is able to regulate human psychic energy, to prioritize the gratification of desires or to prioritize an ideal that results in a less favorable attitude for each individual. The concept of ego offered by Freud is like mapping out of the human personality that every desire for

fulfillment that exists in an individual has an activator that can refer to good deeds. This is where the ego arises as a result of observations and reason-ratio-analysis which is the basis of Freud's thought.

#### Superego

The concept of morality that arises from the creation of social-community order encourages the emergence of superego as a representation of the need for values contained in a society that is always in contact with what is called human. Superego is an embodiment of the moral and ethical part of personality. Superego begins to develop when the ego internalizes social and moral norms. Superego is an internal embodiment of the traditional values and ideals of society, as explained by parents to their children and implemented by giving punishment or gifts. Superego according to Freud is controlled by the principles of morality. This becomes a very important thing in Freud's view, superego is a sociological aspect, meaning that the formation of superego is developed from culture and social values.

The concept of superego in Freud's eyes is the result of education in every individual's environment. A child will observe the behavior of parents and the environment that raises it. A person's life becomes complex when it collides with the norms and values that exist in society, this is what makes and strengthens the superego in its developmental stage. This means that as the third term in the structure of personality according to Freud, superego can be called a social aspect that shapes personality.

#### Comparison of Al-Ghazali and Sigmund Freud's Personality Concepts

Comparison of the concept of personality between the two figures in this study, that Al-Ghazali and Sigmund Freud presented their understanding of human personality through a scheme called the structure of human personality. Of course, before going far to compare the two concepts of personality, researchers in the beginning will reveal the rationale of the two figures. As explained earlier, Al-Ghazali based his thoughts on the concept of human personality on "revelation", while Freud on "ratio". Fundamentally, this different way of thinking will certainly produce a different perspective.

Philosophically speaking, the explanation of human personality proposed by Freud is based on rational. On the other hand, Al-Ghazali has the perspective of the human personality born of "closeness and love for God" as the highest concern in his way of thinking. This should be used as a starting point when you want to know an idea of personality. Revelation is the main basis for Al-Ghazali in shaping and giving his understanding of human personality. While the ratio is the main tool used by Freud in formulating the human personality. This will be the beginning of the discussion about the meeting point of the two concepts of personality.

Relations or the meeting point of the personality concepts of Al-Ghazali and Sigmund Freud.

The concept of human personality in Al-Ghazali's view can be said to be very essential and complete. Al-Ghazali said that humans have an essential identity which is why it has become something that has the characteristics of making humans different from other creatures. Human identity is fixed and does not change, stand alone and not housed, namely al-nafs (self). In the thought of Al-Ghazali derived from "revelation", the dimensions of al-nafs are divided into three namely, al-nafs al-ammarah, al-nafs al-lawwamah and al-nafs al-muthmainnah. The first dimension which is attached to the gratification of desires and desires is al-nafs al-ammarah (self which invites ugliness). Al-Ghazali provides an explanation when humans are confined in the first dimension of the nafs which will be like an "animal" which only reinforces it. Because this mental state will only make humans to order evil.



Meanwhile, Sigmund Freud also in his division (personality structure) explained as a primitive psychic area and the first, namely id. Etymologically the notion of id can be attached to al-nafs al-ammarah mentioned by Al-Ghazali above. Because, id is a part of human personality that only enhances the desire and satisfaction of the "animal" instincts that exist in every human being. For example, researchers will give a similar picture between the two terms, namely, when humans commit crimes or killings, rape, and other bad activities, the view of Al-Ghazali is done because it is influenced and is in al-nafs al-ammarah even welcomed an explanation of the id according to Freud, "humans who commit crimes are under the influence of the id" which cannot be controlled. It means that the first mapping made by Al-Ghazali with dogmatic reasoning and Sigmund Freud with speculative ratio found a meeting point in looking at the bad human person by giving almost the same explanation, namely Al-Ghazali with al-nafs al-ammarah and Freud with id.

In order to be an interesting and careful study, now we see the next term of the two figures namely Al-Ghazali with al-nafs al-lawwamah and Freud with ego. Al-Ghazali provides an understanding of al-nafs al-lawwamah taken from the source of "revelation" explaining that Al-nafs al-lawwamah component is tasked with compromising the drive for self-gratification of norms and at the same time as opponents of it. Because, he (nafs) will oppose the attitude of its owner especially when he (the servant) is negligent from worshipping his Rabb. The rejection of bad attitudes is a representation of the nafs lawwamah, but at this stage the characteristic of an individual's attitude can still make him trapped in the previous nafs when unable to control himself, this thing known as a lawwamah is "a very sorry soul (himself)".

Then, Freud also defines the ego as a term which becomes a shield from the reinforcement of instincts and desires that arise from the id. The ego as alkulturation of the nature of attitude and the outside world through the needs and norms that exist in society. That is, in Freud's view, the ego acts as a link between the attitude of human heredity who has the instinct of "animals" with the reality of the external world (environment) that exists in human life. An equation that can be explained that the ego and nafs lawwamah as a defense for the desires that arise to do evil and the gratification of negative desires in humans. This becomes apparent when researchers look at the framework of this study which explains that the ego has a role that is almost the same as the nafs lawwamah.

Next let's look at the third term according to the two figures, namely al-nafs al-muthmainnah and superego. Al-Ghazali gives the understanding of human beings indeed more essential, as the most perfect creature and has a ratio that is always used to seek and obey (obedience) of a dimension of life and that makes the whole of life. In this case, to formulate Al-Ghazali's nafs dimension uses the dimension of "revelation" as the basis for his thinking. Returning again to this discussion, al-nafs al-muthmainnah in Al-Ghazali's explanation is a nafs that is in a calm condition that follows the norms and values and is under (self) control, and / or does not shake or does not fluctuate, then it is more due to opposition to lust, to be called nafs al-muthmainnah (calm soul). This is because this nafs is already holy (tazkiyah) through a process (tazkiyatun nafs). Because of that holiness, he is always compelled to do good things.

Norms and values contained in society need to be added in this regard, because the concept that should be religious-particular. This means that the concept of al-nafs al-muthmainnah is a dimension of personality that sets values and norms that exist in every life of society. Furthermore the concept offered by Freud is no less important, namely the superego. An explanation of the superego has indeed been formulated in (Chapter II) before, but in Freud's view the superego is the moral or ethical part of the personality. Superego is the implication of social and moral norms. Previously, Al-Ghazali gave an explanation of the nafs al-muthmainnah as an ideal form that is possessed by every human being, this is what can be connected with the superego, which in this term the human personality has a concern that can explain the true and the wrong things act according with moral norms that exist in society.

This makes the human personality can run a life in accordance with those in force and have a peaceful concept of the soul. This means that there is a third term relationship between the two figures, namely at the level of values and implications that are carried out. Muthmainnah nafs as an implication of social

value also with the superego. It makes the stages of the human soul that is in the third stage according to the two figures, have a realistic development of personality, as a human personality that leads to the goodness and aspects that are at peace for every human being capable of being at that level.

The explanation above must use a careful and productive approach. The researcher tries to show that the meeting point illustrated above becomes an invention which later must be a serious search or research. The concept of human personality is indeed never going to stop at any time, as evidenced by theories that emerge that make humans the subject and object of research until now there is no point to stop. About the two figures that researchers intend to do is a necessity, because as a "Muslim", researchers must dig deeper about concepts that already existed in previous generations of Muslim scientists. In contrast to the west which has established theories about social science especially about psychology: humans. For this reason, the meeting point above can be argued scientifically. Researchers believe, the concepts of the two figures do not come by themselves but with deepening, intensive and massive research.

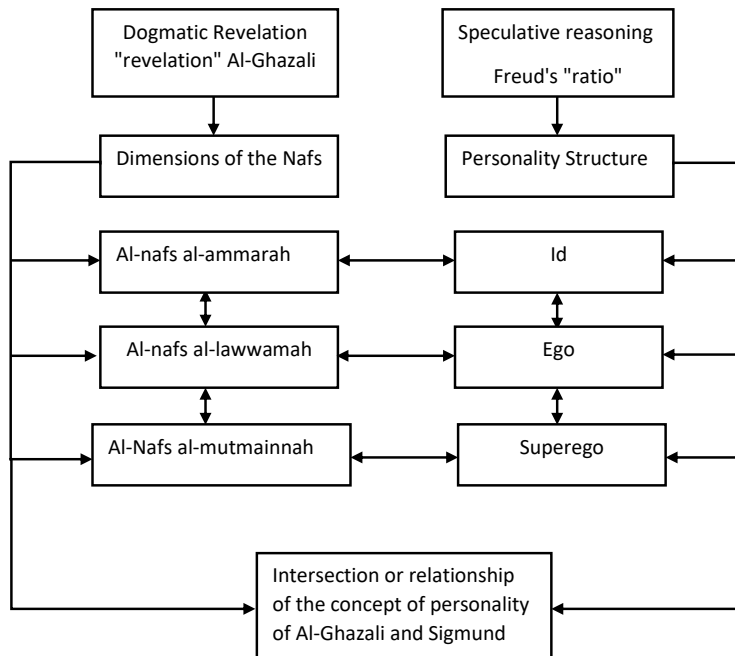
As a reinforcement of the researcher's analysis above, of course in terms of the scientific establishment the researcher is still unable to be recognized, but for the justification that the researchers did in this study the researcher got an idea from a great Lebanese thinker, namely, DR. Aliya Harb by writing his essay entitled, The Right to Be a Witness of Truth: Between Freud and the Qur'an. In his essay, he described that the comparison of Freud's theory of the soul with the theory that was revealed by the Qur'an. As it is known that the pioneers of psychoanalysis analyze the soul into three components, namely, id, ego and superego.

These three levels are the same as the three types of soul shown by the Qur'an, namely, *an-Nafs al Ammarah*, *an Nafs al Lawwamah* and *an Nafs al muthmainnah*. Id is considered similar to *an Nafs al Ammarah*. He is the source of all instincts, desires, errors and means of teasing. *superego* is considered similar to *an nafs al muthmainnah*, which is opposite to id. It is a mirror of the shared system, issuing pure values, preventing it from being prohibited, inspiring the creation of values, such as the authority of a judge, father and God.

*Superego* enters the deepest of moral issues. This is where the *superego* lays the foundations for minimizing the role of the id and controlling lust. While the ego is similar to *an nafs al lawwamah*. He formed the principle of harmony and balance in one's life. It is a balance between id and *superego*.

This makes the researcher try to be brave to create a scheme or a meeting point that can be seen and as an interesting presentation. As a learning phase, the researchers present the intersection scheme of the concept of human personality Al-Ghazali and Sigmund Freud as follows:

Figure 3. Schema of the intersection of the personality concepts of Al-Ghazali and Sigmund Freud.



The scheme above shows that the relationship between each term is clearly illustrated. This is a meeting point based on explanation and understanding according to the two figures that can be an analysis for researchers. That, for the concept of personality depicted in Al-Ghazali's nafs dimension with Sigmund Freud's personality structure, there is a relationship that can be academically accounted for and the values stated in the translation or explanation of the two figures.

#### Difference between Al-Ghazali's Personality Concept and Sigmund Freud

The personality concepts of the two characters do have a meeting point or relationship between the two characters. Language is understood as a simple way of thinking that can make the equality more obvious. However, researchers also need to provide binding arguments about the differences in the two concepts of human personality. The first thing that needs to be explained and explained earlier is the basis of thought or perspective of the two figures about humans. The perspective will indeed affect every one that is observed, thought and analyzed. The personal claim of the researcher is that the concept of thought makes Al-Ghazali look at man further: seeing his existence when in the world until later into the space called the afterlife, while Freud, relies on his reasoning that sees human life only in real life that is the natural world.

The "formal" and "material" aspects of human beings become very important, striking from the thoughts of the two figures, which can be used as knowledge that will bring up a new paradigm. the essence of human personality is that Al-Ghazali's view is very complex, covering immaterial and material aspects, whereas Sigmund Freud at the formal level, views humans as a form of unity of living creatures that runs their lives and is ready to wait for their death. To that end, we discuss a little bit more about Al-Ghazali's methodology with Sigmund Freud namely, "theological (revelation)" and "analysis (ratio)" which the researcher previously mentioned above.

The highest aim of the concept of Al-Ghazali's human personality is his emphasis on "life after death". Whereas Sigmund Freud's emphasis is on "present life". This can be seen from the three basic components triggered by Al-Ghazali who are more concerned with aspects of revelation, rather than reasoning. However, Freud's view, that the dogma contained in a belief will only lead to uncertainty. In addition, Al-Ghazali's thought about human nafs (self) originating from revelation gives the understanding that human nafs has a level that every human being can be in that level. how it works namely, by categorizing human actions, good or bad.

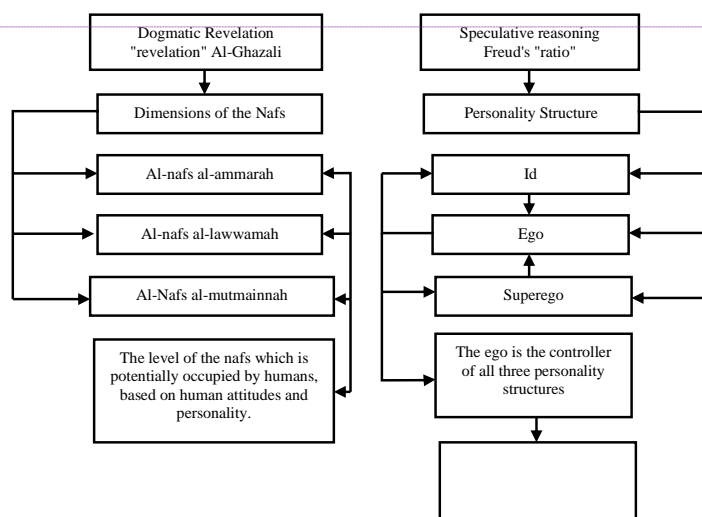
Basically, ammarah's nafs becomes the most basic part that deals with ugliness as an attitude that must have been done by humans even though in practice the level of ugliness of the attitude is the reference of religious values and the religious prohibitions that are considered. Then, the nafs lawwamah as a form of the existence of human attitudes which are categorized as rejecting bad deeds but, sometimes can still enter the shackles of deeds prohibited by religion. So that the limits of religious prohibitions and norms that exist in society become a way of thinking of someone who is in this nafs. Then, the nafs muthmainnah as a representation of the human personality that has a peaceful attitude and does not think more about hoping for salvation over life after living in the world, the afterlife.

This, in turn, is formed through religious education taught early on. That is, human existence at the level of the nafs described above, can have the potential for evil or good or perhaps in the middle of it. This is what distinguishes the understanding of the three dimensions of Al-Ghazali's nafs which emphasizes the level of the nafs not as a reciprocal relationship or the meaning of its relation, but the human potential to enter into these three dimensions is the thing that can be used to strengthen this argument.

Whereas in Freud's view of the structure of his human personality, he is like making a scheme that is interrelated between the id, the ego, and the superego. as a description of the three systems it must be remembered that the three personality structures according to Freud are active and depend on each term. The point is that a person with a strong id and a weak ego has a superego that is so weak that it is unable to compensate for the unending demands of the id. people with feelings of guilt or feelings of inferiority that are strong and weak egos will experience conflict because the ego cannot make decisions about strong demands, but is opposed to the superego and the id. a person with an ego who has incorporated many of the demands of the id and almost all of the demands of the superego are psychologically healthy people, those who can control well the principles of pleasure and moralistic principles.

So far, the researcher can conclude that Freud's personality structure focuses on the ego which has a very important role, namely as a control of the rate of ugliness, id and goodness that affects the perfection of the superego. that is, they work together like a team governed by ego. The personality in Freud's view is a unity, not as three separate systems. Id is assumed as a biological component, ego as a psychological component and superego the sociological component of personality. Next, to clarify a distinction that the researcher intends, the researcher tries to provide a scheme that can be understood by knowing that the difference. The following schemes that researchers offer:

**Figure 4. Work schemes and differences in the concept of human personality according to the two figures.**



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**Commented [reviewer6]:** please provide an explanation of the scheme

#### Contribution of Human Personality Concepts According to Al-Ghazali and Sigmund Freud in Counseling Science.

Al-Ghazali and Sigmund Freud are two scientists whose level of genius can not be doubted. Evidenced by an attention to the concept of human beings who become one of the objects of research and in explaining the meaning of humans themselves. As it is known that the object of the counseling process is a human or individual to deliver someone to a happy life in accordance with the desired purpose of life. The final process of counseling activities is the realization of happiness and peace of life of an individual, both personally and socially. This is summarized in a healthy personality that is free and socially integrated and aware of its existence.

As a form of contribution related to the content that has been explained above, the researcher has an argument that in this researcher's claim is a contribution in building the Islamic counseling paradigm. Broadly speaking, Freud's theory of human personality structure and psychoanalysis are important buildings as a basic foundation for scientific counseling so far. In the conventional counseling stage, adopting a psychoanalytic theory is a necessity. This is a contradiction at the beginning, when the counseling process that has been established with the "old" theory is clashed with the Al-Ghazali theory which is actually a long time ago, but for the praxis stage or the strategy is still foreign to be applied.

This is the researcher's emphasis that needs to be incorporated into counseling knowledge is the theory of Al-Ghazali's nafs dimensions: ammarah nafs, lawwamah nafs and muthmainnah nafs. Because, the initial stage that can be done in this case is to provide productive argumentation through research aimed at building a worldview that can make Islamic counseling scholarship build an initial foundation that is, paradigm and epistemology.

Again, the contribution of the concept of human personality, especially Al-Ghazali, that the nafs dimension explained by Al-Ghazali, can simply be a reference for counseling scholarship to map human personality. This means that the three nafs that the researcher has explained according to Al-Ghazali have a continuity with a counseling process. Let's see, how Al-Ghazali uses "revelation" to form the basis for formulating human personality. And, of course Al-Ghazali gives a clear picture that the dimensions of the nafs ammarah for example, by detecting the symptoms and characteristics of the nafs, can serve as a reference in giving and explaining "revelations" and restrictions that result in a judgment by God in the hereafter. That way, to achieve the nafs muthmainnah, it is necessary to have a help or guidance process

which in Islam we call murobi, or a spiritual teacher who later with an explanation of the personality concept of Al-Ghazali will be able to become a stimulus to understand that humans need a counseling that is of a nature curative, of course he is in the ammarah nafs concession, when counseling is able to see that, the concept of "revelation" which in the view of a Muslim is true of his existence, and becomes a faith for him. When used in counseling, with explanations and explanations that reach an academic level, it becomes a trigger for the birth of an Islamic generation of counselors who is more promising to solve problems that are not only temporary (world) but, oriented to the eternal (afterlife).

This is what researchers feel can be a contribution to the construction of the initial foundation of counseling that is closer to Islamic counseling. In addition, to strengthen the argumentation of researchers, as a representation of Al-Ghazali's nafs dimension that can be used as an initial description of the concept of human personality which is one of the places used by counseling to help the counselors. As for Freud, the elucidation of the structure of the human personality originates from the analytic-ratios derived from his research on himself or others as his subjects. In other places, Al-Ghazali has far given a picture of the dimensions of the nafs based on the "revelations" which form the basis for Al-Ghazali the truth is a faith or monotheism. This can be adopted that the counseling process should not only alleviate worldly problems, but be able to provide a guarantee of the next life, that is, the hereafter.

#### Conclusion

Problems as well as research results have been presented. There are several things that can be drawn into a conclusion related to the concept of human personality according to Al-Ghazali and Sigmund Freud. A thing that is the search of this research. The conclusions of the presentation of this study are as follows:

1. The concept of human personality according to Al-Ghazali is divided into three dimensions, namely, nafs al-ammarah, nafs al-lawwamah and nafs muthmainnah have a meeting point or relationship with the concept of personality structure according to Sigmund Freud, namely, id, ego and superego. The relationship is, to meaning and value (normatively), etymologically, axiology, which in time will become a powerful epistemological building for the development of the concept of human personality according to Al-Ghazali more specifically.
2. The difference in human concepts according to Al-Ghazali and Sigmund Freud lies in the workings of the three terms of human personality. Al-Ghazali explained that the dimension of the nafs is a level that has the potential that every human being will be in it. While the concept of the structure of the human personality that has been explained according to Freud, namely, the three systems are interrelated and controlled by the ego as a controller to decide on a human behavior and personality.
3. The contribution of the concept of human personality of the two figures to the science of counseling, basically researchers emphasize the building of the concept of Al-Ghazali compared to Sigmund Freud. The result is that the concept of Al-Ghazali's human personality with its nafs dimension becomes a pressure point in the contribution of counseling scholarship - especially in establishing an Islamic counseling paradigm. Al-Ghazali with his nafs dimension can be used as a reference in helping to alleviate problems from the counselee. With the typology of the nafs according to Al-Ghazali which in its normative explanation can be aligned with the structure of Freud's human personality. For example, using the proposition of "revelation" as a basis for Al-Ghazali's basis of thinking can be more reinforcing in the counseling process, because, the concept that Al-Ghazali developed about humans in general, and their personality in particular, promises to alleviate problems not only helps guide problems. which originates from the life of the world alone, but leads to the "essence" of human life, namely life in the hereafter. With the counseling process strengthened by the proposition "revelation" will be a alleviation of more complex problems, get a place to be more free from the shackles of world problems, and get peace, answers to life in the afterlife.

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# The Concept of Human Personality Al-Ghazali and Sigmund Freud in Counseling Perspectives

## Abstract

The perspective of counseling has a role in providing a picture of the personality that feels need attention in counseling. This, will be a contribution of personality according to the two figures in the science of counseling, the concept of personality that is formulated by the two figures of Al-Ghazali and Sigmund Freud when it has an overall suitability facilitates or contributes personality theory to counseling that makes justification when it will provide a process counseling. The design of this study is an analytic design aimed at testing hypotheses and carrying out a deeper interpretation of a relationship of conformity in content and data. The difference in human concepts according to Al-Ghazali and Sigmund Freud lies in the workings of the three terms of human personality. Al-Ghazali explained that the dimension of the *nafs* is a level that has the potential that every human being will be in it. Whereas the concept of the structure of the human personality that has been explained according to Freud, that is, the three systems are interrelated and controlled by the ego as a controller for deciding a human behavior and personality.

## Introduction

Human concepts occupy a central point in a system of thought. The importance of this is evidenced from each thinking construct of a thinker. Affirms R.G Collingwood, because human nature is a knowing subject. Therefore, the concept of a human being is important not only for the knowledge of that human being, but rather as a condition of both critical justification and an absolute basis for knowledge that is specifically human: passive and active intellect. Two characteristics of the intellect make a person perform abstractions, capture, or understand general things that are universal, consider, and remember.

This is what makes it a target for thinkers to know both outside and inside. And, as the lighters of the birth of thinkers and disciplines that specifically study about humans, such as psychology. Psychology as a scientific discipline that studies human beings integrally, has a long history in its development. The first period in the history of Western Psychology that put psychology as science began around 1879 when Wilhelm Wundt from the University of Leipzig in Germany established a laboratory to analyze human and animal behavior through experimental methods. Then what about Islamic civilization? The Islamic figure known as the foundation of experimental psychology is Abu Ali Muhammad al-Hassan or Ibn Haitham alias Alhazen. Through his book the Book of Optics has applied experimental psychology. In addition, the concept of human personality is of particular concern to thinkers and scientists. Thus, a formulation of meaning from the human personality emerges.

As is known that, in terms of personality is a translation from English; personality. The word personality comes from Latin namely, persona which means the mask used by actors in a game or show. Some psychological or counseling figures are not absent in giving their arguments about human personality, for example, borrowing the words Ludwig Klages, Personality as an innate ability or power as well as talents or a person's basic nature. Furthermore, from the philosophical point of view, opinions are expressed, for example, William Stren who gives an understanding of personality, that is, a multi-unitary unity which is directed towards specific goals and contains individual traits, which are free to determine themselves. While Gordon W. Allport expressed his opinion about personality, namely, "Personality is the dynamic organization within the



individual of those psychophysical systems that determine his unique adjustment to his environment". However, in this research accent is about the concept of human personality from two figures namely, Al-Ghazali and Sigmund Freud.

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Al-Ghazali was a great thinker of Islam who lived in 1058-1111 AD, when the atmosphere of thought in the Muslim world showed high development and diversity. He was dubbed as The Proof of Islam (*Hujjatul Islam*), The Ornament of Faith (*Zaini al-Din*) and The Renewer of Religion (Mujaddid) because he had extensive knowledge, his goodness as a scholar, theologian, philosopher, and leading critic and capable of inspire scientists after his death, such as Al-Thus, Ibn Rushd, Ibn Taymiyyah, Ibn Khaldun and others. Seeing Al-Ghazali as seeing an endless vast ocean, this is clearly illustrated by his thought patterns which examine deeply and chronologically a minimum of four disciplines, namely *kalam*, philosophy, mysticism and Sufism in achieving ultimate truth. In addition, his thoughts on theology he earned the title as *Mujaddidul Khamis* in Islam. Zwemmer stated that after the Prophet Muhammad (PBUH) there were two individuals who were so instrumental in upholding Islam: First, Imam Bukhari because of the collection of his hadith; second, Al-Ghazali with his *Ihya*. Indonesian Muslim scholar Nurcholish Madjid doesn't seem to want to be left behind to give a word about this great Islamic thinker, this is written in his paper entitled Al-Ghazali and *Kalam* Science. He stated, "Al-Ghazali has succeeded in creating religious equilibrium in the Muslims who are unmatched in the history of mankind". Then, as Islamic thinkers who are so interested in formulating the concepts of people who are knowledgeable, moral, devoted to Him, and in the context of practicing His commands and avoiding His prohibitions. In looking at humans, Al-Ghazali who lived in the middle ages was inseparable from the general tendencies of his time. This is basically a reference in giving birth to his work. His works in the fields of philosophy and Sufism dealing with humans can be understood that human nature is his soul; the soul is a permanent human identity. The human soul is a substantial immaterial that stands alone, it does not consist of the elements that make it up so that it is eternal and not destroyed.

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In the work that becomes the essence during the search for the ultimate truth (*haqqul yaqin*) related to matters of science through the book of Sufism is very famous, namely *Ihya 'Ulumiddin*. The thing contained in the book, Al-Ghazali discusses the essence (essence) of man, namely, *qalb*, spirit, *nafs*, and *aql*. He gives understanding to the term namely:

The heart (*qalb*) has two meanings, first, referring to the physical meaning which is a piece of *shanaubar-shaped* piece of flesh located on the left side of the chest. Second, have an understanding of something that is sensitive, know and know. Knowledge that can be felt *qalb* is an abstract reality, for example, compassion, hatred, joy, sadness, ideas and so on.

The spirit is an astonishing affair, the Rabbani (transcendent) case which weakens most of the functions of the human mind, which stands alone, resides, is impermanent, has the ability to know and at the same time an attempt is made to understand it beyond the permitted portion of knowing its nature.

Soul (*nafs*) is something that has the power to function to gather strength, anger, and lust in humans. The principle which collects the despicable qualities of human beings, and in essence is the existence of man himself. If the *nafs* is in a calm condition, under the command (control) of the self, and / or is not shaken and does not have time to flare up, then all of that is more due to opposition to lust. The *nafs* can be interpreted as a permanent, unchanging human identity, as a substance that stands alone, is not housed and is a place of knowledge originating from the nature of *Malakut* or '*al-amr nature*', which is a form of meaning of a different substance with jism and immaterial nature.

Reason (*Aql*) that the meaning of reason is sometimes mentioned generally, and what is meant by science (knowledge) about the nature of the case. Reason is like the nature of the

science that resides in the heart. Then, reason is sometimes said specifically. Namely, the effort used in knowing the sciences in question, through a very subtle heart work.

However, in the essence or essence of humanity that has been embodied in his *Ihya* researchers more specifically will investigate *al-Nafs* which becomes an identity of human personality, or better known as *al-Nafs Al-Insaniyah* (Human Soul). Al-Ghazali divides three levels namely, *al-Nafs Ammarah*, *al-Nafs Lawwamah*, and *al-Nafs Muthmai'inah*. The three levels of the human soul are:

*Al-Nafs Ammarah* is a basic impulse in humans to fulfill what they want which collects strength, anger, and lust for humans. Because, the word *al-nafs ammarah* is a principle that collects the despicable qualities of humans.

*Al-Nafs Lawwamah* component whose task is to compromise the drive for self-gratification or lust for norms and at the same time as opponents to it. Because, he (nafs) will oppose the attitude of its owner especially when he (the servant) is negligent from worshiping his Rabb.

*Al-Nafs Muthma'innah* is a *nafs* which is in a calm condition that follows the norms and values and is under (self) control, and / or does not shake or does not fluctuate, then it is more due to opposition to lust, to be called *nafsal-muthma'innah* (calm soul).

The use of these three terms shows that his view of the essence or concept of the human soul is very deep. This can be seen how Al-Ghazali formulated a perfect human being from various of his works. And, as followers of Sufism certainly have differences with the modern psychologists of this century in looking at human personality. This has become so interesting for researchers to review or compare, and do not rule out the possibility of a meeting of ideas about the concept of human personality with one of the great figures of Western scientists who focus their thoughts on humans to psychoanalysis as a discovery that is recognized by the world to date. The figure with the nickname of the father of psychoanalysis, namely Sigmund Freud.

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Sigmund Freud occupies an important note as a scientist who influenced the 20th Century because of his thoughts, especially about human concepts. This is in line with the book, Freud: The Most Influential Man of the 20th Century Benjamin Nelson stated "no one can dispute the primacy of his views on humans and the world. No one can doubt their contribution to advancing healing techniques for mental illness. "Later, Sigmund Freud was known as a great neurologist, the greatest expert in Europe on paralysis in children, independently having discovered an anesthetic element from cocaine. Its brilliance in the scientific world, by being able to introduce factors that are completely new to human knowledge; implanting that knowledge into the human mind as evidence. Through his major works such as The Interpretation of Dreams, The Psychopathology of Everyday Life, Three Contribution to the Theory of Sex, Totem and Taboo, etc, it becomes a basis in recognizing a work that is useful in human life. Sigmund Freud's thoughts on humans were greatly influenced by 19th century philosophy of determinism and positivism. He considers that human organism as a complex of energy systems that obtain energy from food and use it for human activities themselves.

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Happenings of a consistent view of humans became the starting point for the birth of theories about the structure of human personality as the essence or nature of human beings themselves. The analysis is up to the formulation of the terms from these namely, Id (*das Es*), Ego (*das Ich*), and Superego (*das Uberich*). Sigmund Freud himself gives a sense of these three terms namely,

Id (*das Es*) is the oldest personality aspect, the first personality system, existed from birth (maybe even before birth), passed down genetically, directly related to human biological impulses, and as a source / reserve of human energy, so that it is expressed as a bridge

between biological and psychological aspects of humans. Id works based on primitive principles so that they are chaotic (chaotic, without rules), do not know morals, do not have a sense of right and wrong. The only thing that is known by the id is that the feeling of pleasure is displeased, so it is said that the id works according to the Pleasure Principle.

The ego (*das Ich*) is the "me" or "self" that grew from the id in infancy. In terms of personality that can distinguish between fantasy and reality and be a source for communicating with the outside world. With the ego, individuals can distinguish themselves from the surrounding environment thus forming a core that integrates personality. The ego arises because the needs of the organism require transactions that correspond to objective reality, so it is said that the ego works on the principle of reality (Reality Principle).

Super Ego (*das Uber Ich*) is a moral or ethical part of personality that internalizes social and moral norms. So that it becomes an internal manifestation of the traditional values and ideals of society, as explained by parents to children and implemented by giving them gifts or punishment. And, the work of superego is controlled by moral principles (Morality Principle).

In concluding the description of the three component systems, it must be remembered that the id, ego, and superego are not seen as carrying on personality. All three are names for various psychological processes that follow the principles of different systems. However, in ordinary circumstances, the principles of this birth do not clash with each other. Instead, they work together like a team governed by ego. Human personality functions as a whole, not as three separate components. Specifically, the three components of personality are interpreted as; The id is the biological aspect, the ego represents the psychological aspect, and the superego is the sociological aspect of the human personality.

In brief, it can be seen that Al-Ghazali and Sigmund Freud have differences in the concept of human personality. Al-Ghazali views humans as more comprehensive and substantive. According to him, looking at humans must be comprehensive, starting from the material structure, up to the immaterial, so that the actual human form is clearly visible. Whereas Sigmund Freud views his concept of personality only from the dominant aspect of heredity so that it will shape from the human personality itself.

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In this part, the difference in looking at human personality is clearly seen. Starting with a different era background, then different beliefs. Al-Ghazali who has a Muslim background, always associates the results of his thought with a revelation contained in the holy book Al-Qur'an and Al-Hadith as a guide and basis in stepping for adherents of Islam. On the other hand, Sigmund Freud, who was born a Jew, has a paradigm of thinking that is influenced by the strong anti-Semitic cultural environment in the Austrian Empire.

Then what makes it even more interesting is that factually, Sigmund Freud claims to be an atheist. This is in line with his statement that religious doctrines are illusions, religion carries the consequences of the incompatibility of human instincts with the reality of the world. He emphasized that rationality is the only way to guide science. Thus, the view of the concept of human personality described above will be an interesting difference, between revelation and reason, this is in line with William C. Chittick's statement that Western civilization has a sharp difference in understanding science between a dogma- the dogma of revelation with a rationality or reason.

In this case, more specifically the researcher will be objective about the views about the concept of human personality of these two figures. Because, both must have their advantages and disadvantages in looking at the concept of human personality. In addition, the thing that is no

less important for this research is that it combines the two concepts of human personality. Therefore, this study needs to provide a complete picture based on a comparative analysis between Al-Ghazali and Sigmund Freud, which will later become an integrative conclusion between the two.

However, according to the researchers, the pressure points that made this study measurable and did not widen in the discussion of the need for a review of scientific disciplines in this case namely, counseling. In the perspective of counseling, human personality is seen as a necessity to be an appropriate measure as a process to be categorized that individuals must be given assistance. When individuals in the formation of personality are disrupted, for example, providing assistance through counseling will become a necessity that can provide problem solving, for example, individuals who experience a career problem so as to make the personality that was originally formed disturbed, of course counseling offers problem solving in that regard.

In this study, the perspective of counseling has a role in providing a picture of the personality that feels need attention in counseling. This will be a contribution of personality according to the two figures in the science of counseling, for example, in the division of the soul of Al-Ghazali, namely there are souls of anger, *lawwamah* and *muth'mainnah*, then, Sigmund Freud, namely id, ego, and superego which are conceptual taste researchers have a match in each term, so that the polarization in personality that requires counseling assistance is in it. For example, the tendency of the *ammarah* soul is the despicable nature of human beings who have an sometimes uncontrollable impulse and in their application the individual will tend to be disturbed when the urge is not controlled. Then, when the id masters the individual who has an impulse that must be satisfied but cannot repress this, it will be disrupted by the individual by doing deviant behavior or deeds. In this stage, counseling needs to be given space to be able to provide assistance, for example. While in other terms, researchers feel there will be a match that can be seen through the lens of counseling as a discipline of science.

So, more explicitly, the counseling perspective in this study has a concept that is, the personality that is formulated from the two figures of Al-Ghazali and Sigmund Freud when having a comprehensive suitability facilitates or contributes personality theory to counseling which makes justification when it will provide a counseling process and, as a picture that more generally, the concept of personality according to Sigmund Freud is better known or already has a real contribution to the birth of psychoanalysis, but on the other hand, Al-Ghazali's concept of human personality does not yet have a methodological study that can strengthen the building of theories about humans in a way general that has been described by Al-Ghazali in various of his works. Herein lies the perspective of counseling in looking at humans more specifically to Al-Ghazali's personality theory which needs research in academic terms with various works about humans that are still implied so that it becomes a contribution to counseling science as one of the applied sciences that has very significant developments.

## **Formulation of the problem**

**The formulation of the problem in this study are as follows:**

1. How is the concept of human personality according to Al-Ghazali and Sigmund Freud reviewed in a counseling perspective?

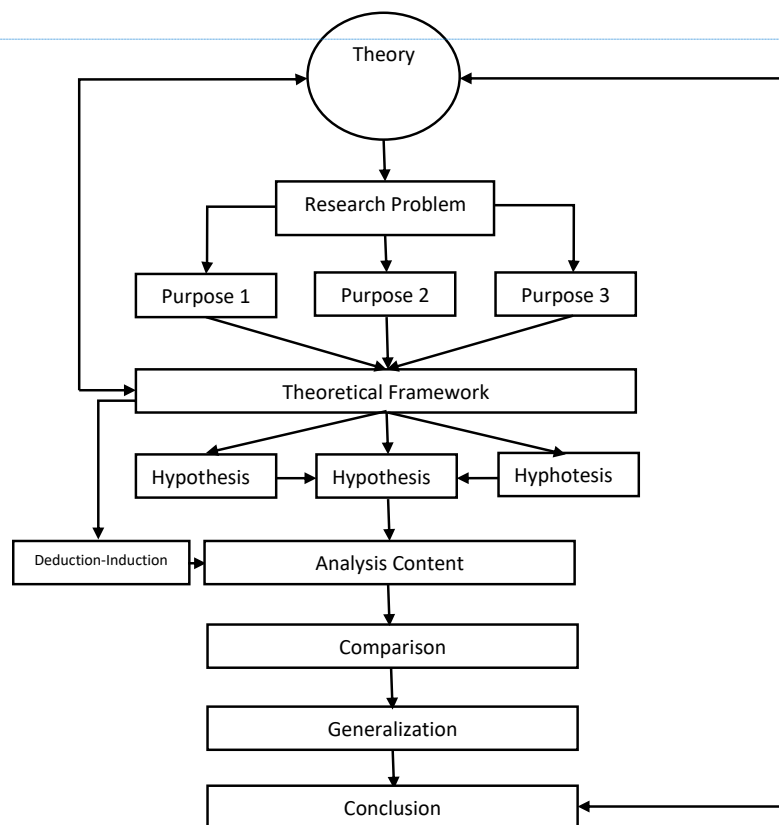
2. What are the differences and similarities or meeting points of the concept of human personality according to Al-Ghazali and Sigmund Freud?

### **Research design**

The design of this study is an analytic design aimed at testing hypotheses and carrying out a deeper interpretation of a relationship of conformity in content and data. Ideally, the analysis design has been done before data collection begins. If the design in formulating a hypothesis is good, then the design of analysis in parallel can be developed from the analysis of formulating the hypothesis. Hypotheses are the starting point of analysis, but imaginative thoughts and original thoughts will appear in the analysis and be adjusted to the available data. Furthermore, researchers will match hypotheses with data, adding less, reducing more. However, the final painting produced by the analysis must resemble the picture depicted by the hypothesis. For this reason, analytical research involves one or more hypotheses. And usually verification is test or prove. The function of theory is as a problem formulation and as an input to prove the problem.

As steps that can be done in conducting this research, it is necessary to have a scheme that regulates the course of research. In this research, the research work leads to verification of a major general theory. In order to make it easier to see this research, the research design in this study the researcher explains in the following scheme:

**Figure 1. Model of the research scheme adapted from M. Nazir and slightly refined to adjust this research.**



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In the scheme above, the first pressure point is a discovery of a hypothesis. In this study, the hypothesis is divided into two. In general, namely a relationship and differences of the two concepts of human personality according to the two figures. In this study, what is meant above is appropriate, for this reason the researcher will give an overview of this research hypothesis in a table as follows:

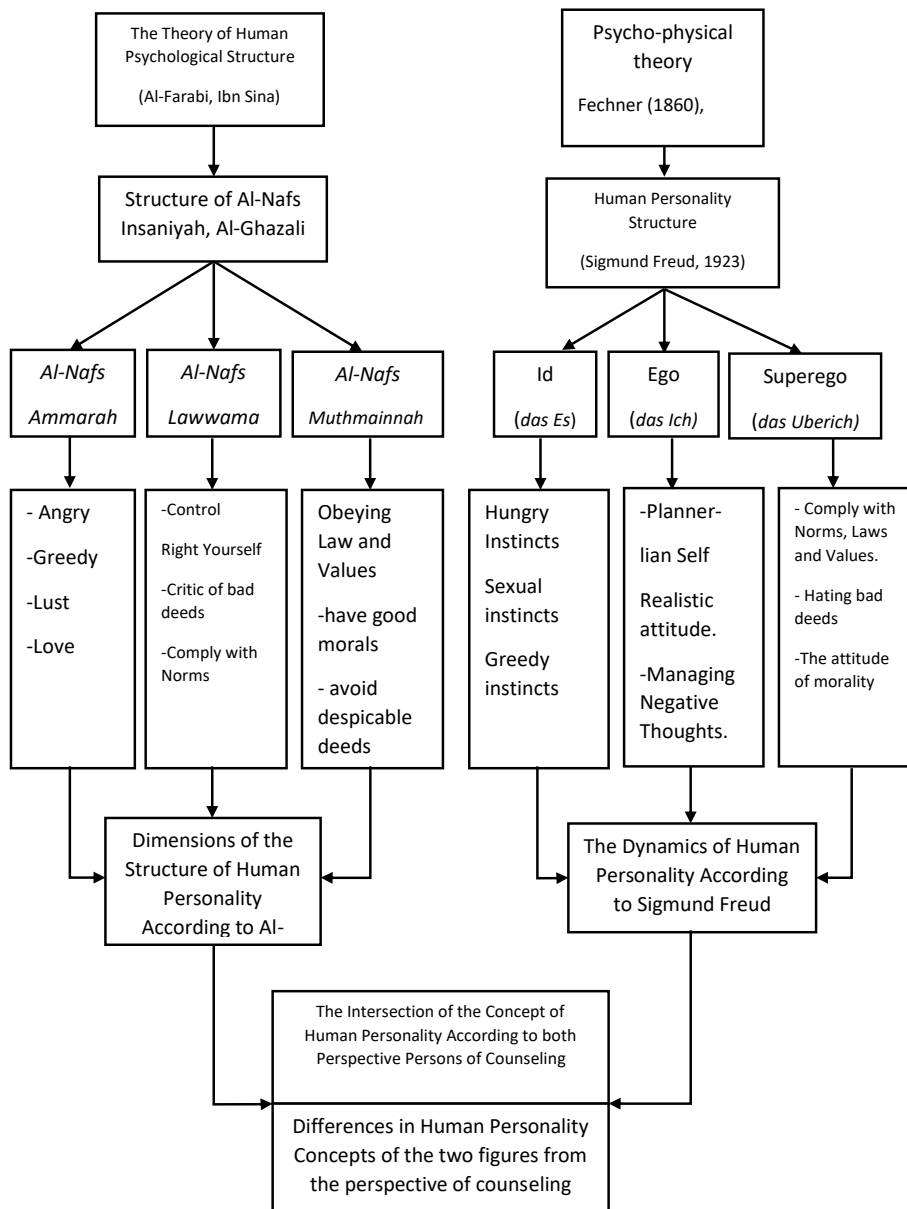
**Tabel 1.** The results of the hypothesis of the human personality concept of Al-Ghazali and Sigmund Freud.

First Hipotesis	<b>Al-Ghazali's nafs dimension, namely ammarah nafs, lawwamah and muthmainnah, has a meaningful relationship or meeting point with the personality structures of Sigmund Freud, id, ego and superego.</b>
Second Hipotesis	The difference in the concept of human personality AL-Ghazali and Sigmund Freud lies in the work of the three personality systems.

### Framework for Thinking

As a framework for thinking that will be the flow of this research, explained in the following chart:

**Figure 2. Skeleton scheme of thinking comparative models.**



## Results and Discussion

### Research result

In this sheet, the previous researchers will present data or theories that are the pressure points of the problem in this study. A qualitative research: especially in literature studies, of course the theory or data of a problem becomes the main source that researchers use namely in the form of a table as follows:

Data	Sumber data
<b>Data Pertama: Dimensi <i>nafs</i> Al-Ghazali</b>	Results and Discussion Research result In this sheet, the previous researchers will present data or theories that are the pressure points of the problem in this study. A qualitative research: especially in literature studies, of course the theory or data of a problem becomes the main source that researchers use namely in the form of a table as follows:
<b>Second data: Structure of Personality Sigmund Freud</b>	The source of Sigmund Freud's theory of the structure of human personality is the reference of Freud's work, A Bit of the History of Psychoanalysis. A work translated by K. Bertens, published by Gramedia. The concept of the structure of the human personality is located on pages 80-99.

Comparative analysis of the concept of human personality Al-Ghazali and Sigmund Freud.

A careful study of personalities built in the philosophy of Al-Ghazali and Freud revealed two types of thought. The first type of thought represented by Al-Ghazali, who put more theological and less attention on human rational elements. The second type of thinking is represented by Sigmund Freud who underlines the rational elements of humanity, but confronts the aspects of the (revelatory) elements.

As explained in the previous chapter, Al-Ghazali takes the basis of his observations of human personality with the content of the revelation of Allah, (al-Qur'an) and sets aside some of the signs in the revelation itself which more or less also puts the same emphasis on the element rational or intellectual human elements. while Freud, although his methodology is rational, is still deeply related to the concept of a belief (socio-religious) in reinforcing theories about his human personality.

This research, shows that the two figures use a different methodological approach. This is perhaps the most striking difference between the philosophy of Al-Ghazali and Sigmund Freud. To distinguish between these conflicting points of view, the researcher would call the Al-Ghazali approach "theological", and Freud's "analytical" approach. In fact, they themselves do not call their methodology this terminology; but from careful study by the way they explain their thought ideas, researchers can conclude further observations in such a way that it will allow us to classify their approaches into two different methods.

First, the researcher intends Al-Ghazali's theological method is an analytical tool that emphasizes the prominent "exceptions" in the law that have been revealed and are the basis of certain laws, which can be done in any type of discourse. So theological method is a procedure that is carried out by making the basis of revelation as a basic measure in making consideration in thinking. Second, Freud's analysis method is a tool that analyzes several functions of the subject matter and separates from each other. In the Freudian perspective, this method is used to critically analyze the functions, roles and limits of our ratios by developing philosophically a clear systematic network of mechanisms of our consciousness.



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In this stage, Al-Ghazali states that humans to choose good deeds from bad ones require al-ta'yid (reinforcement) from God, which is part of 'inayat and taklif from God relating to human actions. Ayat Inayat God is the maintenance of everything that is in the best condition in accordance with His knowledge. Al-Ghazali argues, maintenance is not only general in nature, but also is specific; God directs everyone in their actions. That he saw that maintenance based on 'inayat with human actions in the form of ta'yid. Acts in their form are particular. The Dimension of Revelation is very strong in the role of Al-Ghazali so that his thoughts about the interpretation of ammarah as the nature or actions of humans who have the will for his actions. However, each behavior will still be a strength for each of each in every human being. That way al-iradat and al-qudrat that exist in humans even though it is the forces that remain in humans are the will of God that has been outlined, humans will only live it.

Freud, who was born with the environment of Western philosophy, Greece, of course, uses the ratio as a starting point when going to find something. Freud's analytical approach indeed uses a more approach to the concept in which he himself made himself the object of his research. By taking from terms such as the Greek mythology "Oidipus Kompleks" as having an important role in the formation of "psychological structure" of humans.

In analytical methods, Freud wants to maintain how our ratio actually works. By separating between dogma and knowledge, broadly Freud maintained his rationality as a scientist who demanded that he think scientifically.

## Al-Ghazali's Personality Theory

In looking at human personality, Al-Ghazali is not free from revelation or theological sources. Wahyu is Al-Ghazali's initial foundation in giving meaning to something, including human personality. This can be seen from the division of human nafs (self) by referring to al-Qur'an by making the terms al-nafs al-ammarah, al-nafs al-lawwamah and al-nafs al-muthmainnah as representations of the three powers or levels of human personality. In the previous chapter as a whole it has been explained that the three components that exist in every human soul according to Al-Ghazali are a dichotomy that every human being can experience. Next, the researcher will discuss the levels of the nafs to find out how Al-Ghazali explained the three power levels as a way of understanding human personality.

### *Al-Nafs al-Ammarah*

The first level is called Al-Ghazali as the lowest level of human self condition. Conditions which in Al-Ghazali's view are the result of Satan's temptations and changing humans to do evil. One of the reinforcement propositions used in classifying nafs al-ammarah is, Surat Yusuf: 51-53. This foundation of revelation is the basis for Al-Ghazali in classifying human behavior. Where at a certain stage, he assesses the bad deeds as a representation of the error of human behavior described in the revelation. It is clearly illustrated that the human personality according to Al-Ghazali nafs ammarah is a basic urge in humans to fulfill what they want. This impulse in Al-Ghazali's philosophy can be said to have been embedded in every human nafs when it has been blown in the womb, clearly illustrating the story of human life. When humans do bad things, according to Al-Ghazali it's because of a description of the basic attitude of humans.

Furthermore, Al-Ghazali expresses the urge to follow human nature as "heart soldiers". Soldiers in humans are intended to show compatibility for humans in finding things that are suitable for him and also things that are not in accordance with him, as well as how important attitudes and habits he gets in the search for truth and self-satisfaction. The passion or encouragement mentioned by Al-Ghazali above as his analysis of human behavior.

### *Al-Nafs Al-Lawwamah*

In characterizing human personality in the second level, Al-Ghazali uses the nafs lawwamah as an appropriate term in explaining the human soul. This is as a representation of human attitudes in their lives. The current nafs becomes Lawwamah as a human self which ranges from the tendency to ugliness and also remorse when it has committed the act. According to Al-Ghazali, the nafs lawwamah in humans has the potential to exist, because human nature that always expects worldly observance will be a powerful impetus in actualizing human bad deeds. Because, nafs lawwamah is a condition in which the human soul is opposed and can also be slipped on the gratification of human passions.

The nafs lawwamah as its basis, the proposition of Al-Ghazali puts it in (Qur'an 75: 2) which means: "And I swear by the soul (naf's) who is very sorry (himself)". So, the self in this nafs lawwamah is a state of human self that is still in a state of instability, but efforts to oppose bad deeds already exist in the state of the nafs.

### *Al-Nafs Al-Muthmainnah*

The third dimension in the human soul according to Al-Ghazali is the dimension which is the highest state of the nafs. Al-Ghazali mentions that al-nafs al-muthmainnah as a soul that is protected from doubt and evil deeds. In this situation, the human soul can already manage the impulses that lead to bad deeds. Peaceful souls are known in this dimension. Al-Ghazali makes the proposition in the letter ar-Rad [13]: 28 as an argument in determining the typology of human personality or nafs. This is in accordance with the dogmatic ratio used by Al-Ghazali in seeing meaning in understanding the nature of human creation.

This third dimension, as a representation of the state of one's nafs which is able to make him control the drive of evil, and be able to see the ability or the power of good deeds greater. Al-Ghazali makes a basis of will to make a better human personality with good pleasure. The pleasure that arises is the happiness that arises which envelops a human being. The attitude in the nafs muthmainnah is able to obey the laws, norms and values contained in the sociological aspects. The value contained in God's revelation, as a form of personality (self) from the reflection contained in the Qur'an. With tawfiq shows that humans with their minds alone can not know and do good for him. Thus the relationship between the virtues of this tawfiq with the virtues of the soul is inevitable.

The virtues of tawfiq consist of al-hidayat, al-rusyd, al-tasdid, and al-ta'yid. Al-hidayat is the principle of goodness in terms of knowledge. This means that to know the goodness must obtain al-hidayat. Al-Ghazali divides Al-hidayat into three levels. The first, and the lowest level, is knowledge of good or bad through reason or the Apostle. Secondly, is the knowledge of good and bad given by God to humans in certain situations as a result of increasing knowledge and good deeds. The third, and the highest level is the knowledge of good or bad obtained through nur at the level of al-wilayat and al-nubuwwat, which cannot be reached by reason. This shows that, according to him, humans can know the good or bad starting from the lowest level through al-hidayat from God. One thing that attracts attention here is that reason he refers to as a source of knowledge that is both parallel to the level of knowledge obtained by the Apostle, without giving further explanation.

The above are personality dimensions according to Al-Ghazali and how to find out the source of reasoning or dogmatic ratio used by Al-Ghazali in explaining how the classification of human personality is the main source in this study. Furthermore, researchers will try to explain how Freud, taking the source of his personality structure theory, namely, id, ego and superego as an important analysis in the content of this study. As we know, as a person who is anti-certain religious doctrine or atheist, Freud put the theory of human personality, of course, using the ratio in strengthening his theory and experiments so far. So, in the next sheet we will find out how Freud expressed and laid down the theory of the structure of human personality, which until now has become a theory that is used in every opportunity of psychological science in examining human personality.

### **Sigmund Freud's Personality Theory**

Personality in Freud's view has a structure consisting of three elements namely, id, ego and superego. According to him, these three personality systems are interrelated and form a totality. The development of the three elements according to Freud in individuals varies greatly. For some, superego did not develop after childhood; for some people, superego may master personality until people feel guilty and inferior, for some of the rest, ego and superego alternately control personality which causes mood swings and alternating cycles of self-confidence and self-deprecation. In healthy people, the id, ego and superego are well integrated and operate harmoniously with little conflict.

Next, in the discussion of the next sheet, the researcher will classify and explain how the three personality structures according to Freud were formed. As a result of how Freud's reasoning makes this theory of personality a main reference for psychologists, and scientists interested in psychoanalysis. This is a

reinforcement in a psychoanalysis paradigm to be known by people who are new to psychoanalysis. First, researchers will discuss the structure of the first human personality, i.e.

Id

At the core of the most important personality according to psychoanalysis there is a psychic area called Id. Id is taken from the term from Georg Groddeck (1922) a doctor who was interested in psychoanalysis. Judging from its development id is the oldest part of the personality. Because, id is a very primitive part of the personality that has operated before the baby is in contact with the outside world, it contains all the innate impulses that are not learned which in psychoanalysis is called instinct.

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Freud characterized the id as "a crater full of boiling impulses", containing the energy of organic processes from instincts and striving towards a goal: the satisfaction of desires. Id is considered as the main source of physiological energy which is revealed in the impulses of life and impulses to die. The id continues to demand aggressiveness channels that seek pleasure and might be called "animals in humans". The id operates entirely on the unconscious and is not governed by considerations of time, logic, and place. Id contains everything psychologically inherited from birth. Id is a repository of psychic energy and provides all the power to run the other two systems. This is what makes Id the original form of a device called reflection which immediately releases through the motor channels every sensory stimulation that is on it. The formation of the id according to Freud originated from an innate factor before birth or before humans were born. Freud traces the id from a very thorough and in-depth study and observation. Seeing the development of the fetus, the baby that he studied. For example, he gave an example when a baby is hungry, as a matter of course when no food intake enters the stomach, when there is no help from an older person to provide food, then the baby will die. If the food is in accordance with what is eaten by the baby, then the baby will suck, swallow, and digestion reflexes continue to begin and end the tension caused by hunger.

There is no spiritual development if every baby feels the pressure of hunger he is immediately given food and if all the tension that arises in the baby in the same way is alleviated by the joint effort between the care of parents and the reflection in the body. However, despite the great attention of parents, they may not know in advance every baby's wishes and immediately satisfy them. And, with a plan that seeks to exercise discipline, parents create tension and also reduce that tension. The baby will naturally experience a degree of anxiety and agitation. This stage encourages the development of ID.

Besides the sensory and motor system, an individual has an observation system and a memory system. The observation system receives stimulation from its organs and forms a spiritual image. These spiritual images are stored as memories in the memory system. Observation is a spiritual picture of an object, while the shadow of memory is a spiritual picture of an observation. If we look from something in this world, an observation is formed; if it is reminiscent of what we have seen then a kengan is formed.

Freud called the primary process to relieve tranquility by establishing what is called an observational identity. It means that the id considers a memory identical to one's own observations. For id, the memory of food seems to have the same food. In the word lan, the id does not distinguish a subjective memory from an objective observation of the actual object. Freud assumed that all of this was the satisfaction of desires or an experiment in the direction of the satisfaction of desires. Freud has a few more opinions about id. The id is the primary source of spiritual energy and a gathering place for instincts. In Freud's view, the id does not change according to time; it cannot be changed by experience, because it has no connection with the outside world. However, the id can be controlled and monitored by the ego.

Id is not governed by the law of reason or logic, and it has no values, ethics and character. It is only motivated by a judgment, that is, achieving satisfaction for his instinctual desires, according to the pleasure principle. There are only two possibilities in the id process, it is either defused in acting or satisfying the desire, or it succumbs to the influence of the ego, in which case the energy becomes bound rather than appeased immediately.

Freud acknowledged that the id is a hidden and inaccessible part of the personality and that a small portion known about it was obtained as an investigation of the dreams and symptoms of neurological disease. But we can see the id acting if someone does something implantively. Someone who, for example, acts implicitly to throw stones at a window or rape is under the influence of ID. At the same time, someone who wasted a lot of time imagining and moving in the field of ideals was controlled by his id. I don't think I just dream or act.

In Freud's view with reason-ratio-analysis developed in every observation or something regarding the human personality with his observations. This makes a paradigm in determining a theory building developed by Freud. The source of the ratio and analysis is what makes the id as the result of his observations so far.

## Ego

The second in Freud's personality structure is ego. The ego is formed from a spiritual system which is a reciprocal system between a person and the outside world requires a spiritual system. In a person of calm character, the ego is the executor of personality, who controls and governs the id and the superego and maintains with the outside world for the benefit of all personalities and broad needs. If the ego does it wisely, there will be harmony and harmony. Even if the ego succumbs or gives up on the id, to the superego there will be irregularities and disorder.

In Freud's view, the ego plays a very important role in the survival of the other two systems. This is an assumption from Freud that the ego, like a counterweight between the two terms, can be a rudder in running a car. The ego through a secondary process separates the subjective world of mind from the objective reality world. The secondary process does not make mistakes as is done by the primary process, is: assume the picture of an object as the object itself. According to Freud, the ego is formed from the results of mutual influence and the environment, the lines of development are influenced by heredity and are guided by natural growth processes, this means that everyone has the potential to be innate to think and use his mind.

The implementation of this potential is achieved through experience, training and education. Every formal education, for example, has the main goal to teach humans how to think more precisely. Thinking correctly means the ability to arrive at truth, in the sense of the word that truth is considered to be something that exists. The ego is present as part of an organized id and to advance the goals of the id, not to disappoint it and all its power from the id. Its main role is to mediate the instinctual needs of the organism and the needs of the surrounding environment. The very important goal is to preserve the life of the individual. Furthermore, age becomes a benchmark of psychological maturity that will help the ego to control id perfectly.

Freud formulated with the ego based on his observations of the changes that occur in every phase of human life. Ego means a control that is able to regulate human psychic energy, to prioritize the gratification of desires or to prioritize an ideal that results in a less favorable attitude for each individual. The concept of ego offered by Freud is like mapping out of the human personality that every desire for

fulfillment that exists in an individual has an activator that can refer to good deeds. This is where the ego arises as a result of observations and reason-ratio-analysis which is the basis of Freud's thought.

### Superego

The concept of morality that arises from the creation of social-community order encourages the emergence of superego as a representation of the need for values contained in a society that is always in contact with what is called human. Superego is an embodiment of the moral and ethical part of personality. Superego begins to develop when the ego internalizes social and moral norms. Superego is an internal embodiment of the traditional values and ideals of society, as explained by parents to their children and implemented by giving punishment or gifts. Superego according to Freud is controlled by the principles of morality. This becomes a very important thing in Freud's view, superego is a sociological aspect, meaning that the formation of superego is developed from culture and social values.

The concept of superego in Freud's eyes is the result of education in every individual's environment. A child will observe the behavior of parents and the environment that raises it. A person's life becomes complex when it collides with the norms and values that exist in society, this is what makes and strengthens the superego in its developmental stage. This means that as the third term in the structure of personality according to Freud, superego can be called a social aspect that shapes personality.

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### Comparison of Al-Ghazali and Sigmund Freud's Personality Concepts

Comparison of the concept of personality between the two figures in this study, that Al-Ghazali and Sigmund Freud presented their understanding of human personality through a scheme called the structure of human personality. Of course, before going far to compare the two concepts of personality, researchers in the beginning will reveal the rationale of the two figures. As explained earlier, Al-Ghazali based his thoughts on the concept of human personality on "revelation", while Freud on "ratio". Fundamentally, this different way of thinking will certainly produce a different perspective.

Philosophically speaking, the explanation of human personality proposed by Freud is based on rational. On the other hand, Al-Ghazali has the perspective of the human personality born of "closeness and love for God" as the highest concern in his way of thinking. This should be used as a starting point when you want to know an idea of personality. Revelation is the main basis for Al-Ghazali in shaping and giving his understanding of human personality. While the ratio is the main tool used by Freud in formulating the human personality. This will be the beginning of the discussion about the meeting point of the two concepts of personality.

Relations or the meeting point of the personality concepts of Al-Ghazali and Sigmund Freud.

The concept of human personality in Al-Ghazali's view can be said to be very essential and complete. Al-Ghazali said that humans have an essential identity which is why it has become something that has the characteristics of making humans different from other creatures. Human identity is fixed and does not change, stand alone and not housed, namely al-nafs (self). In the thought of Al-Ghazali derived from "revelation", the dimensions of al-nafs are divided into three namely, al-nafs al-ammarah, al-nafs al-lawwamah and al-nafs al-muthmainnah. The first dimension which is attached to the gratification of desires and desires is al-nafs al-ammarah (self which invites ugliness). Al-Ghazali provides an explanation when humans are confined in the first dimension of the nafs which will be like an "animal" which only reinforces it. Because this mental state will only make humans to order evil.

Meanwhile, Sigmund Freud also in his division (personality structure) explained as a primitive psychic area and the first, namely id. Etymologically the notion of id can be attached to al-nafs al-ammarah mentioned by Al-Ghazali above. Because, id is a part of human personality that only enhances the desire and satisfaction of the "animal" instincts that exist in every human being. For example, researchers will give a similar picture between the two terms, namely, when humans commit crimes or killings, rape, and other bad activities, the view of Al-Ghazali is done because it is influenced and is in al-nafs al-ammarah even welcomed an explanation of the id according to Freud, "humans who commit crimes are under the influence of the id" which cannot be controlled. It means that the first mapping made by Al-Ghazali with dogmatic reasoning and Sigmund Freud with speculative ratio found a meeting point in looking at the bad human person by giving almost the same explanation, namely Al-Ghazali with al-nafs al-ammarah and Freud with id.

In order to be an interesting and careful study, now we see the next term of the two figures namely Al-Ghazali with al-nafs al-lawwamah and Freud with ego. Al-Ghazali provides an understanding of al-nafs al-lawwamah taken from the source of "revelation" explaining that Al-nafs al-lawwamah component is tasked with compromising the drive for self-gratification of norms and at the same time as opponents of it. Because, he (nafs) will oppose the attitude of its owner especially when he (the servant) is negligent from worshipping his Rabb. The rejection of bad attitudes is a representation of the nafs lawwamah, but at this stage the characteristic of an individual's attitude can still make him trapped in the previous nafs when unable to control himself, this thing known as a lawwamah is "a very sorry soul (himself)".

Then, Freud also defines the ego as a term which becomes a shield from the reinforcement of instincts and desires that arise from the id. The ego as alkulturation of the nature of attitude and the outside world through the needs and norms that exist in society. That is, in Freud's view, the ego acts as a link between the attitude of human heredity who has the instinct of "animals" with the reality of the external world (environment) that exists in human life. An equation that can be explained that the ego and nafs lawwamah as a defense for the desires that arise to do evil and the gratification of negative desires in humans. This becomes apparent when researchers look at the framework of this study which explains that the ego has a role that is almost the same as the nafs lawwamah.

Next let's look at the third term according to the two figures, namely al-nafs al-muthmainnah and superego. Al-Ghazali gives the understanding of human beings indeed more essential, as the most perfect creature and has a ratio that is always used to seek and obey (obedience) of a dimension of life and that makes the whole of life. In this case, to formulate Al-Ghazali's nafs dimension uses the dimension of "revelation" as the basis for his thinking. Returning again to this discussion, al-nafs al-muthmainnah in Al-Ghazali's explanation is a nafs that is in a calm condition that follows the norms and values and is under (self) control, and / or does not shake or does not fluctuate, then it is more due to opposition to lust, to be called nafs al-muthmainnah (calm soul). This is because this nafs is already holy (tazkiyah) through a process (tazkiyatun nafs). Because of that holiness, he is always compelled to do good things.

Norms and values contained in society need to be added in this regard, because the concept that should be religious-particular. This means that the concept of al-nafs al-muthmainnah is a dimension of personality that sets values and norms that exist in every life of society. Furthermore the concept offered by Freud is no less important, namely the superego. An explanation of the superego has indeed been formulated in (Chapter II) before, but in Freud's view the superego is the moral or ethical part of the personality. Superego is the implication of social and moral norms. Previously, Al-Ghazali gave an explanation of the nafs al-muthmainnah as an ideal form that is possessed by every human being, this is what can be connected with the superego, which in this term the human personality has a concern that can explain the true and the wrong things act according with moral norms that exist in society.

This makes the human personality can run a life in accordance with those in force and have a peaceful concept of the soul. This means that there is a third term relationship between the two figures, namely at the level of values and implications that are carried out. Muthmainnah nafs as an implication of social

value also with the superego. It makes the stages of the human soul that is in the third stage according to the two figures, have a realistic development of personality, as a human personality that leads to the goodness and aspects that are at peace for every human being capable of being at that level.

The explanation above must use a careful and productive approach. The researcher tries to show that the meeting point illustrated above becomes an invention which later must be a serious search or research. The concept of human personality is indeed never going to stop at any time, as evidenced by theories that emerge that make humans the subject and object of research until now there is no point to stop. About the two figures that researchers intend to do is a necessity, because as a "Muslim", researchers must dig deeper about concepts that already existed in previous generations of Muslim scientists. In contrast to the west which has established theories about social science especially about psychology: humans. For this reason, the meeting point above can be argued scientifically. Researchers believe, the concepts of the two figures do not come by themselves but with deepening, intensive and massive research.

As a reinforcement of the researcher's analysis above, of course in terms of the scientific establishment the researcher is still unable to be recognized, but for the justification that the researchers did in this study the researcher got an idea from a great Lebanese thinker, namely, DR. Aliya Harb by writing his essay entitled, The Right to Be a Witness of Truth: Between Freud and the Qur'an. In his essay, he described that the comparison of Freud's theory of the soul with the theory that was revealed by the Qur'an. As it is known that the pioneers of psychoanalysis analyze the soul into three components, namely, id, ego and superego.

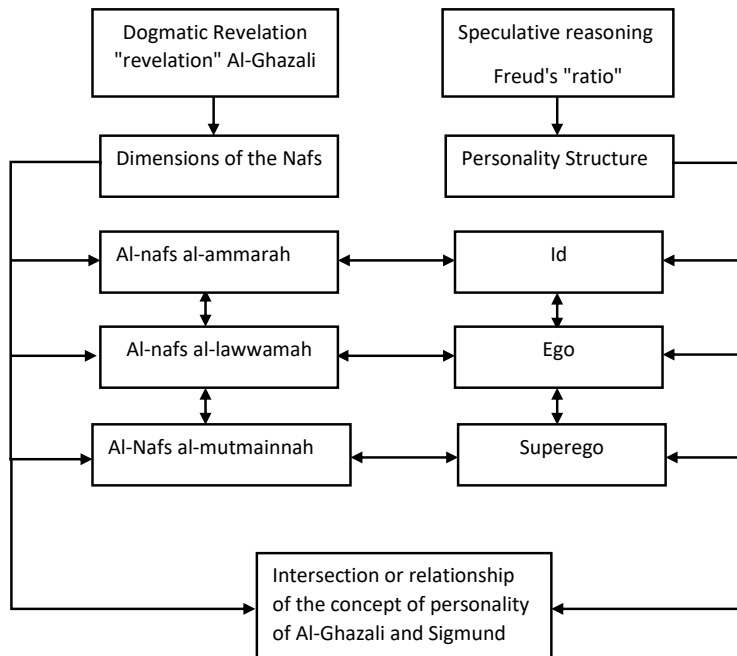
These three levels are the same as the three types of soul shown by the Qur'an, namely, *an-Nafs al Ammarah*, *an Nafs al Lawwamah* and *an Nafs al muthmainnah*. Id is considered similar to *an Nafs al Ammarah*. He is the source of all instincts, desires, errors and means of teasing. superego is considered similar to *an nafs al muthmainnah*, which is opposite to id. It is a mirror of the shared system, issuing pure values, preventing it from being prohibited, inspiring the creation of values, such as the authority of a judge, father and God.

Superego enters the deepest of moral issues. This is where the superego lays the foundations for minimizing the role of the id and controlling lust. While the ego is similar to *an nafs al lawwamah*. He formed the principle of harmony and balance in one's life. It is a balance between id and superego.

This makes the researcher try to be brave to create a scheme or a meeting point that can be seen and as an interesting presentation. As a learning phase, the researchers present the intersection scheme of the concept of human personality Al-Ghazali and Sigmund Freud as follows:

Figure 3. Schema of the intersection of the personality concepts of Al-Ghazali and Sigmund Freud.





The scheme above shows that the relationship between each term is clearly illustrated. This is a meeting point based on explanation and understanding according to the two figures that can be an analysis for researchers. That, for the concept of personality depicted in Al-Ghazali's nafs dimension with Sigmund Freud's personality structure, there is a relationship that can be academically accounted for and the values stated in the translation or explanation of the two figures.

#### Difference between Al-Ghazali's Personality Concept and Sigmund Freud

The personality concepts of the two characters do have a meeting point or relationship between the two characters. Language is understood as a simple way of thinking that can make the equality more obvious. However, researchers also need to provide binding arguments about the differences in the two concepts of human personality. The first thing that needs to be explained and explained earlier is the basis of thought or perspective of the two figures about humans. The perspective will indeed affect every one that is observed, thought and analyzed. The personal claim of the researcher is that the concept of thought makes Al-Ghazali look at man further: seeing his existence when in the world until later into the space called the afterlife, while Freud, relies on his reasoning that sees human life only in real life that is the natural world.

The "formal" and "material" aspects of human beings become very important, striking from the thoughts of the two figures, which can be used as knowledge that will bring up a new paradigm. the essence of human personality is that Al-Ghazali's view is very complex, covering immaterial and material aspects, whereas Sigmund Freud at the formal level, views humans as a form of unity of living creatures that runs their lives and is ready to wait for their death. To that end, we discuss a little bit more about Al-Ghazali's methodology with Sigmund Freud namely, "theological (revelation)" and "analysis (ratio)" which the researcher previously mentioned above.

The highest aim of the concept of Al-Ghazali's human personality is his emphasis on "life after death". Whereas Sigmund Freud's emphasis is on "present life". This can be seen from the three basic components triggered by Al-Ghazali who are more concerned with aspects of revelation, rather than reasoning. However, Freud's view, that the dogma contained in a belief will only lead to uncertainty. In addition, Al-Ghazali's thought about human nafs (self) originating from revelation gives the understanding that human nafs has a level that every human being can be in that level. how it works namely, by categorizing human actions, good or bad.

Basically, ammarah's nafs becomes the most basic part that deals with ugliness as an attitude that must have been done by humans even though in practice the level of ugliness of the attitude is the reference of religious values and the religious prohibitions that are considered. Then, the nafs lawwamah as a form of the existence of human attitudes which are categorized as rejecting bad deeds but, sometimes can still enter the shackles of deeds prohibited by religion. So that the limits of religious prohibitions and norms that exist in society become a way of thinking of someone who is in this nafs. Then, the nafs muthmainnah as a representation of the human personality that has a peaceful attitude and does not think more about hoping for salvation over life after living in the world, the afterlife.

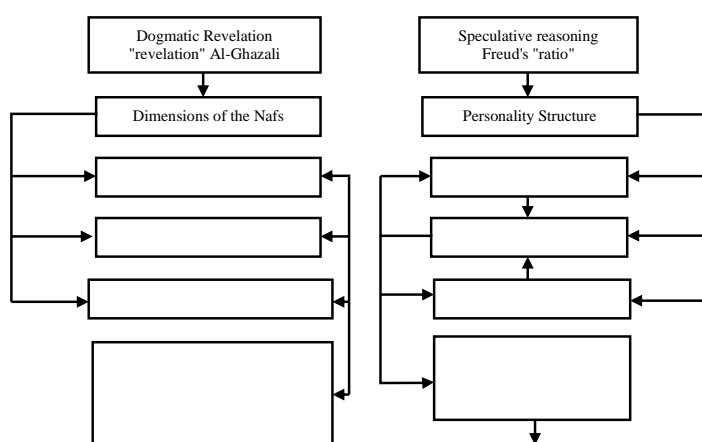
This, in turn, is formed through religious education taught early on. That is, human existence at the level of the nafs described above, can have the potential for evil or good or perhaps in the middle of it. This is what distinguishes the understanding of the three dimensions of Al-Ghazali's nafs which emphasizes the level of the nafs not as a reciprocal relationship or the meaning of its relation, but the human potential to enter into these three dimensions is the thing that can be used to strengthen this argument.

Whereas in Freud's view of the structure of his human personality, he is like making a scheme that is interrelated between the id, the ego, and the superego. as a description of the three systems it must be remembered that the three personality structures according to Freud are active and depend on each term. The point is that a person with a strong id and a weak ego has a superego that is so weak that it is unable to compensate for the unending demands of the id. people with feelings of guilt or feelings of inferiority that are strong and weak egos will experience conflict because the ego cannot make decisions about strong demands, but is opposed to the superego and the id. a person with an ego who has incorporated many of the demands of the id and almost all of the demands of the superego are psychologically healthy people, those who can control well the principles of pleasure and moralistic principles.

So far, the researcher can conclude that Freud's personality structure focuses on the ego which has a very important role, namely as a control of the rate of ugliness, id and goodness that affects the perfection of the superego. that is, they work together like a team governed by ego. The personality in Freud's view is a unity, not as three separate systems. Id is assumed as a biological component, ego as a psychological component and superego the sociological component of personality. Next, to clarify a distinction that the researcher intends, the researcher tries to provide a scheme that can be understood by knowing that the difference. The following schemes that researchers offer:

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**Figure 4. Work schemes and differences in the concept of human personality according to the two figures.**



#### Contribution of Human Personality Concepts According to Al-Ghazali and Sigmund Freud in Counseling Science.

Al-Ghazali and Sigmund Freud are two scientists whose level of genius can not be doubted. Evidenced by an attention to the concept of human beings who become one of the objects of research and in explaining the meaning of humans themselves. As it is known that the object of the counseling process is a human or individual to deliver someone to a happy life in accordance with the desired purpose of life. The final process of counseling activities is the realization of happiness and peace of life of an individual, both personally and socially. This is summarized in a healthy personality that is free and socially integrated and aware of its existence.

As a form of contribution related to the content that has been explained above, the researcher has an argument that in this researcher's claim is a contribution in building the Islamic counseling paradigm. Broadly speaking, Freud's theory of human personality structure and psychoanalysis are important buildings as a basic foundation for scientific counseling so far. In the conventional counseling stage, adopting a psychoanalytic theory is a necessity. This is a contradiction at the beginning, when the counseling process that has been established with the "old" theory is clashed with the Al-Ghazali theory which is actually a long time ago, but for the praxis stage or the strategy is still foreign to be applied.

This is the researcher's emphasis that needs to be incorporated into counseling knowledge is the theory of Al-Ghazali's nafs dimensions: ammarah nafs, lawwamah nafs and muthmainnah nafs. Because, the initial stage that can be done in this case is to provide productive argumentation through research aimed at building a worldview that can make Islamic counseling scholarship build an initial foundation that is, paradigm and epistemology.

Again, the contribution of the concept of human personality, especially Al-Ghazali, that the nafs dimension explained by Al-Ghazali, can simply be a reference for counseling scholarship to map human personality. This means that the three nafs that the researcher has explained according to Al-Ghazali have a continuity with a counseling process. Let's see, how Al-Ghazali uses "revelation" to form the basis for formulating human personality. And, of course Al-Ghazali gives a clear picture that the dimensions of the nafs ammarah for example, by detecting the symptoms and characteristics of the nafs, can serve as a reference in giving and explaining "revelations" and restrictions that result in a judgment by God in the hereafter. That way, to achieve the nafs muthmainnah, it is necessary to have a help or guidance process

which in Islam we call murobi, or a spiritual teacher who later with an explanation of the personality concept of Al-Ghazali will be able to become a stimulus to understand that humans need a counseling that is of a nature curative, of course he is in the ammarah nafs concession, when counseling is able to see that, the concept of "revelation" which in the view of a Muslim is true of his existence, and becomes a faith for him. When used in counseling, with explanations and explanations that reach an academic level, it becomes a trigger for the birth of an Islamic generation of counselors who is more promising to solve problems that are not only temporary (world) but, oriented to the eternal (afterlife).

This is what researchers feel can be a contribution to the construction of the initial foundation of counseling that is closer to Islamic counseling. In addition, to strengthen the argumentation of researchers, as a representation of Al-Ghazali's nafs dimension that can be used as an initial description of the concept of human personality which is one of the places used by counseling to help the counselors. As for Freud, the elucidation of the structure of the human personality originates from the analytic-ratios derived from his research on himself or others as his subjects. In other places, Al-Ghazali has far given a picture of the dimensions of the nafs based on the "revelations" which form the basis for Al-Ghazali the truth is a faith or monotheism. This can be adopted that the counseling process should not only alleviate worldly problems, but be able to provide a guarantee of the next life, that is, the hereafter.

#### Conclusion

Problems as well as research results have been presented. There are several things that can be drawn into a conclusion related to the concept of human personality according to Al-Ghazali and Sigmund Freud. A thing that is the search of this research. The conclusions of the presentation of this study are as follows:

1. The concept of human personality according to Al-Ghazali is divided into three dimensions, namely, nafs al-ammarah, nafs al-lawwamah and nafs muthmainnah have a meeting point or relationship with the concept of personality structure according to Sigmund Freud, namely, id, ego and superego. The relationship is, to meaning and value (normatively), etymologically, axiology, which in time will become a powerful epistemological building for the development of the concept of human personality according to Al-Ghazali more specifically.
2. The difference in human concepts according to Al-Ghazali and Sigmund Freud lies in the workings of the three terms of human personality. Al-Ghazali explained that the dimension of the nafs is a level that has the potential that every human being will be in it. While the concept of the structure of the human personality that has been explained according to Freud, namely, the three systems are interrelated and controlled by the ego as a controller to decide on a human behavior and personality.
3. The contribution of the concept of human personality of the two figures to the science of counseling, basically researchers emphasize the building of the concept of Al-Ghazali compared to Sigmund Freud. The result is that the concept of Al-Ghazali's human personality with its nafs dimension becomes a pressure point in the contribution of counseling scholarship - especially in establishing an Islamic counseling paradigm. Al-Ghazali with his nafs dimension can be used as a reference in helping to alleviate problems from the counselee. With the typology of the nafs according to Al-Ghazali which in its normative explanation can be aligned with the structure of Freud's human personality. For example, using the proposition of "revelation" as a basis for Al-Ghazali's basis of thinking can be more reinforcing in the counseling process, because, the concept that Al-Ghazali developed about humans in general, and their personality in particular, promises to alleviate problems not only helps guide problems. which originates from the life of the world alone, but leads to the "essence" of human life, namely life in the hereafter. With the counseling process strengthened by the proposition "revelation" will be a alleviation of more complex problems, get a place to be more free from the shackles of world problems, and get peace, answers to life in the afterlife.

